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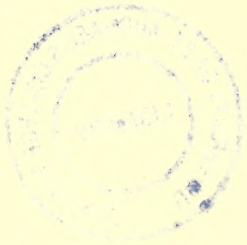

THE

CHARITY OF THE CHURCH

A

PROOF OF HER DIVINITY

From the Italian of

HIS EMINENCE CARDINAL BALUFFI

ARCHBISHOP OF IMOLA.

WITH AN INTRODUCTION

BY

DENIS GARGAN, D.D.

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INTRODUCTION.

On the 18th of August, 1883, his Holiness, Leo XIII., addressed a letter to Cardinals Antoninus de Luca, Vice-Chancellor, John Baptist Pitra, Librarian of the Holy Roman Church, and Joseph Hergenröther, Prefect of the Vatican Archives. In this important document, the Holy Father, knowing that many of the wide-spread evils of modern society spring not only from the abuse of philosophy and theology, but from a scarcely less fruitful source of error—ignorance or perversion of the truth of history—appeals to all, who love justice and abhor falsehood and misrepresentation, to look for the true story of the past where alone it can be found, in genuine and unadulterated records. He makes a strong protest against the injury done to the Holy See and to the Church at large by those conspirators against truth who, unmindful of the sublime mission of history, degrade the honoured name by connecting it with their idle legends and dishonest statements.

To facilitate research and afford increased opportunities for the strictest inquiry, the Papal Archives, containing, among other stores of knowledge, the printed and manuscript treasures of the Vatican Library,

are declared to be thrown open to all who are competent to explore such mines of historic wealth.

His Holiness invites the most searching investigation, requiring but one condition to be scrupulously observed. Those who shall have access to the new sources of information must, above all things, bear in mind, "that the first duty of the historian is never to venture on a false statement; next, never to shrink from telling the truth; so that his writings may be free from all suspicion of favour or malice." The cordiality with which the Papal Letter has been received by the most intelligent organs of public opinion is very striking, and affords the consolation of finding that the love of truth, deep-seated in our nature, has not yet been eradicated even by those who have conspired against that priceless virtue.

Whilst this powerful and high-toned document commanded the respect of all, it was received with admiration and delight by every loyal subject of His Holiness. The Press of every shade of political opinion, clerical, or anti-clerical, pronounced it worthy of the master-hand that penned it. Among the Catholic Prelates it awakened an echo which finds its fitting expression in the vigorous and eloquent pastoral of the late Cardinal Archbishop of Dublin. His Eminence, beyond all doubt, had special grounds of sympathy with the views of the 4th of October, 1883, of the Holy Father. He knew how history has been abused in the case of Ireland, and therefore complains that "if in search of historical information on questions connected with our country, its religion, or its relation to the Apostolic See, we consult books in general circulation, be they

epitomes or volumes of pretentious form, we encounter almost in every chapter the most dishonest statements of the facts of history and of the doctrines and discipline of the Catholic Church. Long-exploded calumnies, dressed out anew, as if never refuted; authentic documents distorted, if not falsified; actions in themselves indifferent, if not to all appearances perfectly good, attributed, without a particle of justification, to motives the most criminal. Such are the materials from which is constructed the thing called history; and, on the testimony of such history, our country and our Church have suffered the direst wrongs."

The *Times** admits: "That Pope Leo has cause of complaint with the treatment by popular writers of the place of the Papacy in history." It further acknowledges: "That history contains ample grounds for Pope Leo's boast that when the Roman Empire decayed, the Papacy stood as a bulwark against the flood of barbarians and barbarism, that the Church stored up fragments of Greek and Latin literature, fostered art and refinement, withstood the inroads of the Mussulman, raised its voice on behalf of Christian unity and peace, and gave Europe a centre."

The *Academy*† "congratulates the Vatican on the boldness with which it has appealed to history," and believes "that the future will judge with greater impartiality between the Papacy and Luther than the past has done." It, however, understates the results expected by his Holiness from a careful investigation of historical records in surmising that "the recognition

* In an editorial, August 29th, 1883.

† December 8th, 1883.

that more fact and less myth will do *it* at least no harm is not improbably the source of the Vatican's appeal to history."

It is not, however, what a writer calls the "surprising chorus" of respect and approval with which this remarkable Letter of his Holiness was received that chiefly interests us. We should take the lessons it conveys deeply to heart. It tells us how the Church, from the beginning, carefully cultivated history, and religiously preserved historical records. It declares that this duty is now more imperative than ever, seeing that one of the greatest dangers that threatens the Papacy and Catholicity at the present day arises from the perversion of historical truth.

In obedience to such a call every devoted son of the Church will assist, so far as opportunities permit, in strengthening the defences of Holy Faith against the assaults of those who deny the great benefits conferred on the world by the Sovereign Pontiffs and the Catholic Hierarchy—benefits incontrovertibly attested by history of the genuine stamp, the faithful witness of the past against errors and false statements.

Leaving to those who may find access to the rich treasures of the Roman Archives the higher task of investigating the abundant evidences they contain of the beneficent action of the Papacy, I hope to render some service in the cause of truth by affording to a large class of inquirers an opportunity of ascertaining from the more common sources of authentic history what has been done by the Popes and the Catholic clergy for the regeneration and civilization of the world. In order that such desirable

information may be supplied to those whose avocations preclude the possibility of examining the multiplied details, and endless variety and number, of events unfolded to view in the annals of eighteen centuries, I shall concentrate their attention on one great phase in the history of Christianity—the Charity of the Catholic Church.

It is hardly necessary to say that a subject so important and comprehensive possesses an interest which it would be difficult to exaggerate, and which has paramount claims to be carefully considered.

By the Charity of the Church I mean her beneficent action in relieving the miseries and eradicating the vices of mankind, her untiring zeal in the performance of works of spiritual and corporal mercy, her constant inculcation and observance of the commandment, "Thou shalt love thy neighbour as thyself"—her efficiency, through Popes, Bishops, Clergy, Councils, Religious Orders, and Pious Confraternities, in emancipating slaves, redeeming captives, protecting orphans, establishing asylums for the indigent and infirm, reclaiming sinners, converting heretics, preaching the Gospel to pagan nations, mitigating the evils of war, famine, and pestilence, promoting education, and introducing a genuine civilization by raising up what was fallen, making new what was old, and re-establishing all things through our Lord Jesus Christ.

To fix attention on this grand characteristic of Holy Church, and to respond, in some measure, to the call of the illustrious Pontiff, Leo XIII., who has done so much for the advancement of the study of theology, moral and natural philosophy, and, above all, for that

of history, I have undertaken the task of affording English readers an opportunity of becoming acquainted with the contents of a celebrated Italian work on "The Charity of the Church," by an eminent author. It is well known in Italy, and in France through a French version by the Abbé Postel. That version I have had for some time, but it was only of late I succeeded in procuring the original. To the great kindness of the present Bishop of Imola, Monsignore Tesorieri, and of his secretary, Father Dominic Baruzzi, I am indebted for the Italian copy, without which it would be unsatisfactory to undertake an English translation. The reputation of the author, the excellence of the work itself, and the commendation it elicited from high authorities, and among them from Mgr. Dupanloup, the illustrious Bishop of Orleans, induced me to think that, by introducing it to English readers, I might, in some slight measure, render not a few of them a service by presenting to their view a faithful picture of the exhaustless Charity of the Catholic Church.

In addition to the thesis—the divine institution of the Catholic Church proved from its exercise of fraternal charity—which is the key-note of the work, and the evidence in support of that thesis, we are presented with the edifying spectacle of the heroic virtues of the saints of God, and with an account of the many blessings recorded in history as conferred upon mankind by the hierarchy and religious orders of the Catholic Church. This latter aspect of the history of the Church, it hardly need be said, is encouraging and salutary. For, in ecclesiastical history, as in all histories, there is, though not in equal degree, an alternation of lights and

shadows. In every institution, however holy, account must be taken of difficulties connected with the human element. The sanctity of the Church does not, in the designs of God, exempt her from trials springing from the frailty, ignorance, or malice of her children. To turn from the dark side of the picture—from the scenes that brought sorrow to the heart of the Spouse of Jesus Christ—and look along the path of light which leads us back from the present time to the day on which the Holy Ghost descended upon the Apostles, will not only bring consolation, but will inspire us with a desire of imitating the virtues of those who, by the practice of charity inculcated in the Gospel, preserved society from being once more buried in the abyss of ignorance and guilt from which Christianity raised it. That path has been traced by the skilful pen of Cardinal Baluffi, the learned and eloquent author of "La chiesa Romana riconosiuta alla sua carità verso il prossimo per la vera chiesa di Gesù Cristo." His narrative is complete in all its details. His treatment of the subject is masterful, evincing in him a combination of those high intellectual gifts and varied literary attainments which are required for successfully dealing with a vast and weighty question. With the changes of time some of his statements may need slight modifications, but his great argument, resting on the witness of more than eighteen centuries, is unalterable and irrefragable, and imparts to the work an abiding interest and permanent value which books on fugitive topics never, and the gravest compositions rarely, possess.

Since thus far the name only of the author has been mentioned, it becomes necessary to make him better

known to the reader by the insertion of a few biographical notes. Cajetan Baluffi was born in Ancona on the 29th of March, 1788. His parents, Peter Baluffi and Paula Micheletti, were wealthy, and held a high social position in that city. The religious and literary education of the young Cajetan was carefully provided for in the seminary of Ancona. Being called to the ecclesiastical state, he was in due course raised to the priesthood. He discharged the duties of the sacred ministry, especially in the confessional and pulpit, with singular zeal. And yet he found time to apply himself with diligence not only to sacred studies, but to general literature, civil history, and political economy. The fruit of his scholarly labours appeared in several tracts and dissertations, which showed that with his rare natural gifts he combined extensive knowledge and a facility of writing with ease, grace, eloquence, and force. In 1824, at the age of thirty-six, he was appointed Vicar-General of the diocese of Ancona by the bishop of that see, Cardinal Cæsar Nembrini. But a wider sphere of activity awaited him. He was deputed as Legate Extraordinary to the Republic of New Granada and as Apostolic Delegate for all South America, by Gregory XVI. in 1836, to bring about a settlement of ecclesiastical affairs, which had become complicated by the severence of the Spanish settlements in the New World from the crown of Spain. Three years previously he had been appointed by the same Pontiff to the see of Bagnorea. After spending five years in America he returned to Italy and was translated to the metropolitical see of Camerino, on the 18th of June, 1843. About this time he wrote his "Ecclesiastical History of

Spanish America." In 1845 he was called to Rome to fill the office of Secretary of the Sacred Congregation of Bishops and Regulars. In September, 1846, he was again translated—this time by Pius IX., to the See vacated by the elevation of the latter to the Chair of Peter. Imola, the ancient Forum Cornelii, an episcopal see, picturesquely situated in a fertile plain of the Legation of Ravenna, had, during the present century the honour of giving two distinguished Supreme Pontiffs to the Church, Pius IX., just named, and Pius VII. In December of 1846 Monsignore Baluffi, Archbishop of Imola, was raised to the cardinalatian dignity. For twenty years he governed the diocese of Imola, till full of years and merits he was called to receive the reward of a good and faithful servant on the 11th of November, 1866, aged 79.

I close this Introduction with presuming to express a hope that, in the "Charity of the Church," those especially who are called to the mission of charity may find something to fire their zeal, and not a little to prove against the "tellers of fables" that, through the Catholic Church, the Mercy of God is established on earth and the Truth of the Lord preserved for ever.

D. G.

April 16, 1885.

AUTHOR'S PREFACE.

THE wonders of nature, on which we have gazed from infancy, are rarely contemplated as evidences of the infinite majesty and power of the Creator. A like insensibility often prevails with regard to the resplendent charities of the Catholic Church. And what is still more strange, there are, unfortunately, too many who not only fail to recognise in such marvellous works a proof of her divine origin, but fiercely assail her as the enemy of human prosperity, pursue her with bitter hatred, and seek by every means to dethrone her, and set up in her stead some form of heresy.

Since this evil course has been pursued not only in America, but in many States of Europe, and even in Italy itself, we purpose to dispel the illusion and defeat the fraud by exhibiting the charity of the Catholic Church in relieving every form of human misery, and its consequent claim to be regarded as the true Church founded by

our Divine Redeemer. That she alone is the true Spouse of Jesus Christ is abundantly demonstrated by the testimony of the Prophets, by miracles, by the witness of the martyrs, by the marvellous propagation of the Faith, and by the splendid characteristics that distinguish her from all other Christian communities. In her exhaustless charity towards the neighbour, we find another title to the prerogative as well as a warning to those who reject her claims that they not only withdraw from the ark of eternal salvation but turn aside from the greatest source of happiness in this life. Love of the neighbour is the infallible sign, indicated by divine authority, of a true disciple of the Nazarene. That the Catholic Church alone bears this impress will be proved by a number and variety of facts. Subtle discussions, which could neither convince nor persuade the majority of those for whom we write, will be carefully avoided. Brevity of treatment, with clearness and simplicity of diction, are conditions to which we purpose giving a studied attention. Should we be constrained by the nature of the discussion to expose the guilt of the enemies of the Catholic Church and the injury they have done to society, we have no desire to provoke polemical controversy or give any personal offence. For, whilst deploring and ab-

horring error, we cherish a tender affection even for those who have strayed farthest from the paths of truth.

May the Giver of all good gifts deign to impart to the little seed we now cast the vitality and increase of his grace, that all may be submissive to the Catholic Church and acknowledge it to be the sole depository of the Word of life eternal, and the only source, under heaven, of that charity which brings comfort and joy to suffering humanity.

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The Charity of the Church.

THE

CHARITY OF THE CHURCH:

A PROOF OF

HER DIVINITY.

CHAPTER I.

FRATERNAL CHARITY, A DISTINCTIVE MARK OF THE TRUE DISCIPLES OF JESUS CHRIST.

The law of our Lord Jesus Christ is Charity. In that one term all theology is centred; for, Charity is the bond of all the mysteries, the basis of morality, and the only way of salvation. To love God above all things for His own sake, to love one's neighbour for God's sake, such is the bible of the lowly and illiterate, and the book which can never be studied sufficiently by the learned. By this twofold precept has God assigned to charity the high mission of inspiring men with zeal for great and generous sacrifices in this life, and, this life ended, of ascending with them to heaven, where charity will be made perfect and humanity be crowned with glory. There can be no other foundation of a divine religion than this twofold charity. No other end could be assigned by an infinitely good

God to creatures endowed with reason; nor could any form of worship be acceptable to Him but that which moves men to imitate his goodness, providence, and mercy. To draw us to Himself—the centre of our love—He brings under our view images of his infinite beauty, reflected in the grand spectacle of nature. For this end has He created the starry firmament, the teeming earth, and the boundless ocean. For this end are given, angels to guard us, grace to sustain us, a promised heaven to inspire hope, and the Only Son for our Master and Model, our Redeemer and spiritual food. With such attractions, should we not fly to Him on the wings of love, and desire, during the days of our pilgrimage, "to have our conversation in heaven." In this return of love for love all our merit lies. Hence has St. Paul written: "If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and should know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing." Superexcellent, beyond doubt, are the divine virtues of faith and hope, but greater than these, as the apostle declares, is charity, since it leads to highest perfection, intimate union of the soul with God.

That men may be induced to love their fellow-men not in word but in deed, and thereby imitate the bounty of the Most High, more abundant rewards are promised to the works of charity than to any other good works.

In the Book of Proverbs it is written (xix. 17): "He that hath mercy on the poor, lendeth to the Lord: and He will repay him." In Ecclesiasticus is given to the charitable rich man a promise that his sons shall reap the fruits of his good works, and that his glory shall endure. The prince of the apostles has read in the eternal decrees that charity concealeth from the eyes of the Lord a multitude of sins. Jesus Christ Himself, referring to the sentence which will be pronounced on the day of judgment according to the merit of each one's works, declares that "Come ye blessed of my Father" shall be addressed to those who have shown mercy to Himself in the person of the poor.

To show how conformable to our nature is this mutual love and assistance, our Divine Master has unfolded a great truth hitherto unknown, in teaching us to call God our Father. As God, then, is equally the Father of all, of monarchs on the throne, of paupers by the highway or in their humble cots, of intellects of the lowest as of the highest type, it follows, from being sons of the same Father, that all are linked together in a common brotherhood. Universal fraternity and equality before God is a dogma, promulgated by our Saviour, and of the very essence of Christianity. This, as observed by P. Cesari, is the only true and legitimate democracy, which, whilst preserving order in the different grades of society, keeps them united as members of the same family by the ties of pure affection. This sacred truth recognises no barrier of sea or mountain as separating race from race, since in its light men of every clime and complexion are viewed as one large family of a common Father. If, then, we are all bro-

thers, the law of charity must be the fountain of our rights and of our duties, and possess in its wide and varied application such a power over the human race as to renovate and transform the face of the earth.

The two precepts, that is, of the love of God and of the neighbour, are, rigorously speaking, not two, but the same precept of charity, and one cannot be separated from the other. Hence it is that God rejects our love for Him, if it be not joined and made one with love for our fellow-men—and for this reason, that fraternal charity is the result and complement of our love of God. Though these precepts go thus hand-in-hand together, the scope of the present work will be concerned only with fraternal charity, as manifested in the sacred relations of life, and as furnishing a splendid evidence of the divine origin of the Catholic Church.

The necessity of loving our neighbour has been inculcated by our Blessed Redeemer on many occasions and in many ways. When the hour of his Passion was at hand He renewed the command, enjoining it as a sacred legacy to his disciples. "Little children, yet a little while I am with you . . . A new commandment I give unto you: that you love one another, as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one for another" (John, xiii. 33, 34, 35). What can be more touching, what more sublime? What paternal tenderness and loving solicitude, that all his children may have but one heart and every sorrow its solace. What depth and immensity in the idea of giving Himself as an example and declaring the frater-

nal offices of charity to be the countersign of devotedness to Himself. This precept of charity He calls new. And such it truly is, by reason of the high perfection to which it raises us; modelled too, after his own divine love, and set forth as a distinctive mark of his true followers. Here is a subject for profound and consoling meditation! Our Blessed Saviour, who desired that his disciples should give the world an example of perfect charity, inspired them with a love of union worthy of Him, and announced that they should be known by the badge of universal fraternity. His true servants are to be recognised not by the austere practices of mortification of the flesh, or by fasts, or flagellation, not by separation from the world and from friends, not by vigils spent in prayer, nor by other meritorious works, but by their love, one for another, by their mutual benevolence, by relief of the poor, the infirm, the oppressed, and sorrow-stricken. In a word, where fraternal charity abounds we are to look not only for His faithful followers, but for those among them who approach nearest to the standard of heroic perfection.

Our charity to be meritorious must correspond with the eternal designs of God regarding the human race. This is the lesson inculcated by Jesus Christ, in making his love the rule and standard of ours. He descended from heaven to ransom souls, the living images of God. He would have for the object of our charity the nobler part of man—the image of the Creator in his creatures. It is only when guided by this divine idea that charity works in a manner worthy of itself, and produces its superhuman results: peace in families, cities, and nations, mutual respect

between subjects and rulers, integrity in judges, conjugal fidelity, protection of the poor and ignorant, a just redressing of the inequality of fortune, and an assured succour to the distressed. Take away this divine charity, the animating principle of social life, and for the works of charity we shall find but the hollow praises of a name. Modern philosophers who reject the motive of divine love and regard personal interest as the real spring of benevolence, distort the idea of Christian charity, and impudently propound a false theory. He that looks only to his own interest is a mere egotist. He opposes his miserable self-love to the force, stability and harmony of the all-embracing charity of the Gospel. In vain is honour, or glory, or common sense invoked as a remedy to correct the evils of self-seeking. The charity inculcated by Jesus Christ not only inspires a salutary fear of outraging the image of God in the neighbour, but honours and loves that image. It is, moreover, distinguished by a comprehensiveness, energy, and fecundity, at variance with the cherished principles of those who study only to promote their personal interests.

Since the Divine Legislator has distinctly revealed the obligation of charity, there is no excuse left for those who allow themselves to be enslaved by their passions and remain deaf to the voice of conscience. When He bids us imitate Himself, He at once indicates the source from which our charity is to spring, and gives us an example which we are to follow. As we are bound to love each other as He has loved us, there are no limits to be assigned to such charity. His life was spent in dispensing the treasures of his charity, and out of charity

He died upon a cross. His disciples, imitating their Divine Master, loved their enemies and laid down their lives for their brethren. Practical and heroic charity, for God's sake and in conformity with the example of Jesus Christ, is the new vocation of the human race announced and commanded by our Lord, and the characteristic of the true followers of the Gospel.

To observe how the charity of the Redeemer affected society, to follow its progress, to note down how from the days of the Apostles to the present hour it existed among Roman Catholics, and to conclude that they alone, to the exclusion of all schismatics and heretics, are the true disciples of Jesus of Nazareth is the scope of this work. We interrogate history. It informs us how the glorious standard of the faithful soldiers of Jesus Christ, which was planted on the Vatican, has been carried in triumph to the ends of the earth by invincible champions. The records of the long line of Pontiffs prove that society owes a deep debt of gratitude to the Catholic Church for heroic sacrifices in the cause of suffering humanity, for creating benevolent institutions, and introducing a genuine civilization. 'Tis true we shall take only a brief survey of the boundless field of inquiry spread out before us, jotting down a few notes on the immense benefits conferred by the Catholic Church. And yet we hope that evidence will be supplied in what we shall say that may suffice to persuade the very enemies of the Catholic Church to recognise the divinity of her origin. In addition to her other titles, the Charity of the Church is a distinctive mark which honourably distinguishes her from all the false sects that arrogantly and foolishly appear as her rivals.

CHAPTER II.

THE CHARITY OF THE PRIMITIVE CHURCH: ITS INFLUENCE ON THE PAGANS.

THE mission of the Apostles was crowned with immediate success, and numerous congregations of Christians were united in a common faith and in the bonds of holy charity. "The multitude of believers had but one heart and one soul. For neither was there any one needy among them . . . And distribution was made to everyone according as he had need."* This seed of charity rapidly grew into a great tree, beneath whose branches the weary and afflicted found refuge.

The example of the Church of Antioch in collecting alms for the poor, out of love for Jesus Christ, was soon followed by the other churches. The ancient author of the Apostolic Constitutions and Tertullian inform us how they were distributed. The latter states :† "These offerings are expended, not on banquets, but in burying the dead, in supporting the poor, in the relief of orphans and old men, and of those who suffered shipwreck. A portion is given for the aid of Christians, who were condemned for the faith to work in the mines, or cast upon desert islands or thrown into prison."

Foremost in the work of charity was the Church of Rome: contributing the largest amount, and relieving distress in parts most remote from it. St. Denis, Bishop of Corinth, wrote, about the year 176, to the Christians

* Acts, iv. 32, 34, 35. † Apolog, c. 39.

at Rome, in the following terms: "From the foundation of Christianity you have never ceased to confer benefits upon all classes of your brethren. You have sent to many distant churches alms for the poor, especially for those Christians who, for honouring the name of Christ, have been condemned to work in the mines."* He makes particular mention of Pope St. Soter, not only for maintaining the traditions of Christian charity, but for his singular munificence in relieving the poor of Rome and those of foreign countries.

Anastasius the Librarian, who wrote the Lives of the Popes, from St. Peter to Nicholas I., frequently lauds them as "*the friends of the poor*."

Poverty and misfortune having been hitherto regarded with universal contempt, the world was astonished at the esteem in which they were held by Christianity, which prompted men to pity, and consoled those in want and affliction.

Let us examine in detail how the precept of our Lord regarding fraternal charity was observed. The collected alms were given to the bishop, and then distributed among the poor by the deacons, who had charge of them and of the widows and orphans, as also of the preparation and orderly celebration of the Agapae. In all the principal cities, each quarter was under the supervision of a deacon. Pope Fabian appointed seven deacons in Rome.

To appreciate the services of the deacons in this field of labour it should be remembered that poverty pressed not only upon those who were indigent by their lowly

* Related by Euseb. Ec. H. L. iv. c. 28.

position, or by the reverse of fortune, but most severely upon those who had been persecuted and plundered by the pagans. All those who were called upon to confess the faith had not succumbed to the tortures of the tyrants. Many survived: but stripped of their possessions, mutilated, sick, and infirm, were condemned to prison or the mines. Then there were the widows and children of the martyrs to be supported. Many of the faithful were obliged to fly for safety, and others went from church to church on ecclesiastical business. The wants of all were to be supplied from the resources of charity: hospitality to some, money with letters of recommendation to others, asylums for helpless women, nurses for infants, tender foster-mothers for orphans, a home, a bed, and attendance for the sick, food, clothing, and money for the poor, and consolation, encouragement, and counsel for all. Such were the numerous calls to be met; nor did charity fail in responding to them. When St. Lawrence was pressed to reveal where he secreted the treasures of the Church, he pointed to a crowd of ragged poor, and was condemned to the gridiron.

The Deaconesses rendered important services in those days of trial and terror. The well-known spirit of compassion which women possess in an eminent degree enabled them to find their way, without exciting suspicion, within the walls of the prisons for the purpose of encouraging the Christians. Often were these generous ladies employed on most difficult and dangerous missions, and often too, listening rather to the call of charity than to the voice of worldly prudence, forfeited their lives with the heroic courage of martyrs. Phœbe,

recommended by St. Paul to the Romans, was, according to Origen and Chrysostom, a deaconess; Publia, mentioned by Theodore, Martina, referred to in an ancient codex in the Basilica of St. Peter's, and Theodora, Theophebia and St. Regina were Deaconesses.

Nor was this onerous and perilous charity neglected by the other Christians. Many of them, inflamed with the love of their brethren, visited them in prison, bringing them necessary supplies, and exhorting them to perseverance. If admission was refused they persevered in their application, heedless of the insults and injuries to which they were exposed. They frequently won the consent of the guards with money, came by night, and after long watching found an opportunity of discharging their mission of charity. Not unfrequently they accompanied the martyrs to the place of execution, encouraging them by voice and gesture to be steadfast, and tenderly embracing them commended themselves to their prayers. Christian officers used their influence in saving their brethren in Christ. We have only to name St. Sebastian, whose zeal for his fellow-Christians caused him to be condemned to the cruel punishment of death by arrows. When life was thought to be extinct, his wounds were dressed by a pious Christian woman. He recovered. Undaunted by the terrible ordeal through which he had passed, he went to Diocletian and rebuked him for his sacrilegious cruelty. The surprise of the emperor at being confronted by one whom he supposed to have been put to death, was soon turned into rage: Sebastian was again condemned to die, and reaped the rewards of a second martyrdom.

The impious and scoffing Lucian, who hated the

Christians, has left us, in his "Peregrinus," * a vivid picture of the fraternal love of the Christians: "Christians of every age, condition, and sex, run to the prisons to console an afflicted brother, though an utter stranger. With incredible ardour do they hasten to him, giving succour of every kind, doing so by some impulse or common law, without counting the cost, or labour, or risk."

This reference to the benevolent system, originated by the Church in the time of the apostles, leads us to consider for a moment the wonderful effects of the charity of Jesus Christ in the earlier ages of Christianity.

Let us enter the catacombs, and mingle with the faithful assembled by night, in those gloomy subterranean retreats, to pray, to renew their consecration to the service of God, and to ask pardon for their enemies. Here is witnessed the strange spectacle of slaves and masters meeting together as equals; here we find the rich man addressing a pauper as his brother, and the wives and widows of senators and proconsuls fondly embracing the daughter of an humble artisan, and saluting her as a dear sister. The slave, who had been martyred, is reverently laid in the tomb by high-born Roman ladies, who devoutly kiss his wounds. The hardships of slavery were lightened by these marks of affection. "These unhappy people," writes Lactantius,† "cease to be slaves in becoming brothers, and being accosted as such. Many of them were set free, and this

* Lucian, De Morte, Pereg., tom. iii. Oper.

† Divin. Instit. l. v. c. 16.

manumission ordinarily took place at the Paschal solemnity, as related by St. Gregory of Nyssa.* Two Roman prefects, Hermes and Chromatius, when receiving baptism, emancipated a great number of slaves who were regenerated along with them. If we reflect that twelve hundred and fifty were enfranchised by the former, and fourteen hundred by the latter, each declaring that those who had become the sons of God should not remain the slaves of men, we can fancy the wonderful impression produced by such noble generosity. Again we find slave-owners distributing their wealth among the poor and granting freedom to their slaves, when the hour was at hand to prove their constancy in the faith and denounce the false worship of Jupiter and Saturn. The illustrious martyrs, SS. Gervasius and Protasius, sufficiently exemplify this practice.

Christian slaves who served pagan masters were the objects of special solicitude. Such victims were often ransomed by generous Christians at the sacrifice of their own freedom. Of this we have evidence in an epistle of St. Clement.† When Christians were sold to barbarous states every effort was made to effect their ransom, as we learn from St. Cyprian.‡ He informs us that the faithful of Carthage collected in an instant the sum of a hundred thousand sesterces§ to ransom a number of Numidian Christians captured by some savage tribes of the desert.

* De Resur. Dom., Orat. iii. tom. iii.

† Ep. i. ad Corinth. c. 55.

‡ Ep. 62.

§ About equal to 18,000 francs, or £720.

Of all the calamities that can befall a nation, a plague is the most terrible. When it broke out among pagans, everyone, trembling for his life, fled the danger. But Christian charity changes the scene, and disarms pestilence of its terrors. Encouraged by the word and example of their illustrious pastor, the faithful of Carthage attended both the Christian and pagan victims of pestilence. During the reign of Gallus and Volusianus, the pagans sought to avert the dread calamity by immolating Christians to the false gods. Many were crowned with martyrdom on the occasion. St. Hippolytus, one of the most renowned of the victims, was tied to the tail of a wild horse, and torn to pieces amidst rocks and briers. To be avenged of the outrages to which his faithful servants were cruelly subjected, God scourged the persecutors with a more general and more deadly outbreak of the plague. Whilst great numbers of the pagans perished, the disciples of the Saviour evinced intrepidity for martyrdom and greater zeal of charity. Punishment and contagion had no terrors for them. Nor was their charity confined to their brethren. They tended and nursed the pagans who calumniated and persecuted them. During the reign of Gallienus the Christians were equally devoted. When the city of Alexandria was decimated by the plague, the pagan victims were abandoned by their dearest friends. Dead bodies were thrown into the streets and left unburied; sometimes patients yet living were cast out of doors. The Christians alone braved all danger, and without distinction gave their services to the faithful and the unbelievers. When the first company of these generous soldiers died martyrs at their post, new companies suc-

ceeded, to be soon followed, when they went down, by other faithful imitators and heirs of their heroism.

By pagan laws exposure of infants was authorised. Christian charity, taking compassion on these poor helpless foundlings, provided them with mothers, tenderly cared them, and had them regenerated in the waters of baptism. A great number of infants were thus rescued from an untimely fate. Julian the Apostate, unable to deny the fact, misrepresented the motives of the Christians. He would have it believed that the abandoned children who were thus saved were sold as slaves, and employed in the meanest and most laborious work. The imperial slanderer has given no proof of this foul charge. Were it true, he had ample means of convicting and punishing the culprits.

A spirit of universal fraternity, hitherto unknown, was diffused by the Charity of the Catholic Church. Society was quickened by a new principle of life. The distinctive mark of the true disciples of Jesus was being more fully recognised. Idolaters, amazed at the conduct of Christians, and ignorant of the motives from which it preceded, exclaimed, as Tertullian writes: "See how they love one another."* In his Dialogue,† Minutius Felix observes: "Thus do we tenderly love one another, and at this you are surprised. We know not what hatred is; we call all men brothers, and this excites your envy; we are all children of the same Father, who is God; we profess the same faith, and live in the same hope."

* "Vide" inquiunt, "ut invicem se diligunt!" In Apolog. c. 39.
† Octavius.

So devoid of the true sentiments of humanity was the pagan world, and so unprovided with institutions of public benevolence, that Tertullian rebukes the rulers of the State in the following terms: "Is the Republic not indebted to us for the lives of poor people who would have perished had we not saved them?"* Julian the Apostate, provoked by the heartless avarice of the idolaters, writes:† "Whilst the pagan priests neglect the poor, the hated Galileans devote themselves to works of charity, and by a display of false compassion have established and given effect to their pernicious errors. See their love-feasts, and their tables spread for the indigent. Such practice is common among them, and causes a contempt for our gods." Passing by the offensive language of this letter, we must remark that this impious prince, in writing to Arsacius,‡ again complains that the Christians succour even their persecutors. His complaint is one of bitter reproach and avowed confusion. Though cruelly persecuted for three centuries the Christians multiplied, and propagated their doctrines at the price of their blood. Not only were they united themselves in the bonds of tender charity, but, as St. Augustine remarks, they carried their charity to the summit of perfection in loving their enemies, thereby showing that they were in God and God in them.

The maxims of the Gospel were not buried with the martyrs who shed their blood for the faith. Nor were they confined within the catacombs, where the sacred mysteries were celebrated in private. Light was

* Apolog. 37. † Epist. 48. ‡ Epist. 49.

thrown upon the world by the charitable conduct of the faithful, by the rapid diffusion of Christianity, by the writings of apologists, by the persuasive appeals of the ministers of religion, and even by the revelations of apostates. Christian maxims insensibly modified pagan vanity, and inclined it to imitate the virtues, that of charity in particular, inculcated by the Gospel. This was the only revenge which the persecuted took on their oppressors.

The earliest Christian institution which excited the emulation of the pagans was that provided for the relief of children. The learned must decide which of the two, Nero or Trajan, first followed the example set by the Christians. It is, however, undisputed that Trajan's liberality on this score was warmly eulogized by Pliny, and that the Senate ordered two medals to be struck to transmit to posterity the record of so rare an example. Inscriptions in several cities, and bronze tablets, discovered a century ago near Piacenza, and interpreted by Muratori, Peter de Lama, and Carmignani, prove the fact. The Emperor Adrian followed his example. He gave the name of his wife, Faustina, to the asylum founded by him for deserted children. The hard condition of slaves was mitigated by Antoninus Pius. Mamæa, the prudent mother of Alexander Severus, if not a Christian, as many hold, was acquainted with its doctrines, and inspired her son with its maxims. He, though a pagan, would grant freedom to the worship of Jesus of Nazareth. He founded asylums for children, and honoured his mother by calling them Mamæana. He had the maxim, which reason suggests and the Gospel announces, "Do not unto another what

you do not wish to be done to yourself," inscribed on the front of his palace and public buildings. He was so much influenced by the spirit of Christianity that he instructed his minister, the famous jurist, Domitius Ulpianus, to cancel the terrible power with which fathers were invested over the lives of their children. The force of custom rendered this provision almost a dead letter. Julius Paulus, an eminent jurist, who was struck by the care of Christians for deserted children, and expressed his indignation at their barbarous treatment by the pagans, did not succeed in abating the evil by declaring that it was homicide to destroy the fœtus or to expose an infant.

The Apostate Julian, jealous of the influence of Christianity, tried in vain to impart some animation to paganism by a parody of the cultus which he abjured. Mosheim* has exposed his miserable attempt.

Paganism was to be animated by a new life. The spirit of the Gospel was about to resuscitate the world, which had slept in death. But the transformation could not be effected without difficulty. For, though Constantine and Jovian honoured the cross, and emblazoned it on the standard of the Labarum,† on the crown of the Cæsars, and the helmets of their generals, still did the deep-rooted vices of the world, an idolatrous priesthood, apostates from the faith, and depraved members of the Church, prevent individual families and the State at large from becoming thoroughly Christian.

* Dissert. "De Studio Ethnicorum Christianos imitandi."

† From an Assyrian word, recently discovered in an inscription at Babylon, signifying victory, or success. The term was imported to Rome by Chaldean astrologers.—Note by L'Abbe V. Postel.

But charity, by its innumerable blessings, touched the hearts of all. By patience and perseverance it triumphed in the end, reforming abuses and legislation, that were a disgrace to humanity.

To estimate aright the benefits of so marvellous a change it becomes necessary to give an outline of the barbarous customs prevalent in the world at the coming of our Lord.

CHAPTER III.

CRUELTY OF THE NATIONS BEFORE CHRISTIANITY.

In examining the various codes of law among pagan nations, we are astonished at the barbarous spirit in which many of the inhuman enactments were conceived. The voice of nature was unheeded, even by those whose hearts should beat with emotions of tenderness and love. The Grecian Agamemnon and the Roman Marius slew their daughters with their own hands. We are filled with horror and indignation in reading of Consuls who condemned their sons to death and witnessed with insensibility the execution of the sentence. But a more inhuman spectacle remains. Plutarch relates how Demetria and Lacena and other Spartan women killed with their own hands their sons for cowardice in battle. During certain festivals mothers pressed with eagerness around the statue of Diana to offer their children as victims, and looked on without a sigh whilst they were cruelly scourged to death. The rage for gladiatorial combats and the frantic pleasure of mingling shouts of joy with the dying groans of bleeding men were so intense that fathers and mothers contributed to the expenses of these sanguinary exhibitions, to have the gratification of witnessing the prowess of their sons. A thirst for blood must have pervaded society, when even mothers were

lost to all sense of humanity towards their own offspring.

We are not, then, surprised that combats, in which gladiators were slain by gladiators or torn to pieces by tigers and lions, were witnessed with applause and brutal delight not only by the rude populace, but by emperors, senators, ambassadors of foreign nations, vestal virgins and other spectators of the highest grades in society. Tacitus* informs us that nineteen thousand fought in deadly combat on Lake Fucinus by order of the Emperor Claudius, for the amusement of the sovereign people. We are not to be surprised at finding that the least calamity of war was the slaughter of the vanquished army. The inhabitants of conquered cities were often massacred; and prisoners of war not unfrequently crucified or thrown to wild beasts. Slavery of the worst kind was the greatest mercy extended to a fallen foe. Well might the hapless victims envy the lot of the brute creation. Tacitus† further informs us that in a single family as many as four hundred persons were put to death in one day, in virtue of a law declaring, that if a Roman citizen was killed in his house, all the slaves within hearing of his cry for help must follow him to the grave. In examining the pagan codes of law we may pass by the Draconian, which, as everyone knows, was written in blood. Solon invested parents with the power of selling or killing their children, if they were too poor to support them. Romulus authorized parents to scourge, sell, and kill their children, even when they were raised to the rank of

* Annal. l. xii. † Annal. l. xiv.

magistrates. The Decemviri, not daring to abrogate such an ancient enactment, inscribed it on the fourth of the Twelve Tables. Of female infants the first-born should be reared, the rest might be put to death. From the two Senecas, the rhetorician and the philosopher, we learn that all weak, deformed, and sickly infants whose recovery was hopeless were doomed to death. Similar laws existed in Greece, Asia, and other States. Even Aristotle, the prince of ancient philosophy, adopted these revolting principles,* recommending abortion when mothers are too old or too young, or when an excessive population is to be apprehended.

This abominable practice, early approved of by philosophy in the name of reason and vehemently promoted by the impulses of passion, resulted in the destruction of countless human beings in the first months of their existence. It was among high ladies, clad in purple, who studied to retain the freshness and graces of youth, that this odious crime was of most frequent occurrence. The law De Maritandis Ordinibus, the Tertullianian Senatus-Consultum, and the celebrated decision of Julius Paulus which did not acquire the force of law till it was inserted by Tribonian in the thirty-eighth title of the Digest De Pœnis, proved wholly inadequate to cope with such foul enormity. The shafts of Satire, though hurled with all the force of Juvenal, the denunciations of Seneca, and the example of his mother, were alike powerless.

The facts to which we have referred will account for the frequent exposure of infants. It was the direct

* De Repub. l. vii. §. 16.

result of what was permitted by law and prescribed by philosophy. As immorality was a cultus and a practice during the celebration of public feasts, the disorders that followed led to many births which it was important to conceal. 'Tis true that legitimate children were also exposed, and the unfavourable decision of the augur sufficed to have an infant exposed or thrown to the dogs.* The Emperor Trajan gave those cruel parents the right of recovering the children they had cast away. The abuse was thereby encouraged and became more common. Marcus Vetranius Maurus† tells us that a like fate befell incurably sick slaves and those that had grown too old to be of any service to their masters. Both classes were removed to an island in the Tiber, where there was a Temple of Æsculapius, and consigned to the care of that important deity. Even the stupid Claudius was moved to indignation by so cruel a practice, and decreed that every slave so treated should, if he survived, be set free. Love of gain, not compassion for the sick, prompted the priests of the healing god to provide asylums called Asclepeids. Rather should these be called marts for the sale of drugs, as Lucian remarks, when referring to the temple of Pergamus.

The blood of human victims was poured out upon most of the pagan altars of the world, and the horrid rite seems to have had its origin in Persia, Phœnicia, and Egypt. The discovery of America revealed similar scenes of inhumanity in the New World, particularly in Mexico. This abominable superstition was not in-

* Firmicus Maternus, lib. viii. c. 1.

† In his treatise *De Jure liberorum*, inserted by Everardo Ottone in tom. iii. of his *Thesaurus juris Romani.*

dulged in by the Greeks and Romans except on rare occasions of some great public calamity, in the belief that the wrath of heaven might be best appeased by the blood of human victims. If fraternity has taken the place of cruelty, if human blood no longer flows in circus, theatre, or temple, we are now to see how this change was effected by Christianity.

CHAPTER IV.

CATHOLICISM ABOLISHES INHUMAN LAWS AND CUSTOMS BY RECONSTRUCTING FAMILY AND SOCIAL LIFE ON THE BASIS OF CHARITY.

CHRISTIANITY had spread throughout the empire, and its triumph was secured by the conversion of Constantine. But the victory would have been incomplete had not inhuman laws and barbarous customs, still prevailing among the people, been swept away by the gentle yet potent influence of Christian charity.

Bishops and priests were untiring in their zeal to soften the hearts of the obdurate by preaching the Gospel. Princes, hearkening to the voice of the Pastors, bowed down before the cross, and inspired with the spirit of Christianity, set about reforming the principles of government and the conduct of their subjects. By degrees a change was effected, through God's grace, in the laws and customs. We shall give some details, proving that a transformation of the world was produced by the operation of Christian charity, and that neither among individuals nor in states can a civilization be found to compare with that of the Gospel. It was in the family reformation began. That was the true starting-point, for the family is the basis of society. Constantine deprived parents of the power of life and death over their children by declaring that the penalty of parricide would be incurred not only by children

who imbrued their hands in the blood of a parent but by parents who should take away the life of their offspring.* It is the opinion of the Jurist, James Revardo, and of some other commentators, that this legislation had for its direct object the punishment of such as immolated their children to idols. The abolition of that detestable superstition is due to Christianity. A similar law† was enacted by Valentinian I., by Valens and Gratian, the Eighth in the Justinian Code, entitled "Ad legem Corneliam de sicariis." L'Armaroli is of opinion that the law of Constantine forbids the infamous sacrifice of one's own child and the other laws the immolation of any child whatever. The affinity between infanticide and fœticide or abortion inclines some jurists to extend the law of Valentinian to the latter crime. Without dwelling upon conflicting opinions of lawyers, it is obvious that the preceding enactments deprived both parents and others of all legal right to take the life of infants. Thus were the rights of nature restored, and numbers who should have perished were saved by the Charity of the Gospel. The abuse of paternal authority over adult children was restrained by the Emperors Valentinian and Valens, by limiting that authority to the correction of minor faults. In graver cases, application should be made to the legal tribunals.‡ With regard to fœticide it is to be added that we are indebted to Christian philosophers for

* In the Cod. Theodos : De Parricidio ; and in the Cod. Justinian : De his, qui parentes vel liberos occiderunt.

† Si quis necandi infantis piaculum aggressus, aggressave fuerit, sciat se capitali supplicio esse puniendum.

‡ Cod. Justinian. "De emendatione propinquorum."

clearing away all doubts about the animation of the fœtus and the error of the Stoics on that head. For, if the Peripatetics differed from the Stoics, their opinion was confined to the learned, and was not itself wholly correct. The Christian philosopher alone, unaided by the present advanced state of medical science, taught the people that the fœtus was animated and that abortion was a grievous crime. Minutius Felix was the first to denounce it as parricide, and strongly reprobated the barbarous practice of pagan women who sacrificed the honours of maternity to an insane passion for the preservation of their beauty. In like manner Athenagoras and Tertullian denounced the practice and declared in their Apologies that Christian women held such an abomination in horror.

Exposure and sale of children by parents was an inveterate pagan custom, which resisted the appeal both of reason and natural affection. The obvious risk of being prematurely cut off, to which these little ones were exposed, induced Constantine* to issue a new edict, allowing a father, only in the case of extreme poverty, the liberty of selling his child, and reserving to him the right of recovery on paying back the purchase-money or giving a slave in exchange. This restriction was a great act of mercy, and prepared the way for that fuller beneficent legislation which the deplorable state of the time made it prudent to postpone. Further legislation by this great emperor in favour of the hapless and helpless objects of his compassion is to be found partly

* Leg. 2. Cod. De patribus, qui filios suos distraxerint.

in the Theodosian* Code and partly in the code entitled Roman Law.

Since the preceding abuse resulted in some degree from poverty, Constantine relieved poor parents out of the public treasury and from his private resources. It was enacted that "every Italian, incapable of supporting his children, should report his destitution and receive relief." A similar indulgence was extended a few years later to the population of Africa. The laws of the emperor, previously mentioned, had the effect of diminishing the number of exposed infants, and of providing for the safety of those who were deprived of parental care. Valentinian I., Valens, and Gratian published edicts for the total abolition of the abuse of exposing infants. These enactments may be seen in the Trebonian Collection, under the title, "De infantibus expositis."†

The Council of Arles, in 314, at which four legates of Pope Sylvester assisted, gave prompt attention to the question of exposed children, and warmly commended the charity of those who rescued them from death. This action of the Council drew attention to the importance of the subject. The decree was inserted in the collection of Gratian, approved of by Theodosius and Honorius, and transcribed in the capitularies of Charlemagne and Louis le Débonnaire. Further ecclesiastical legislation procured ample protection for these helpless outcasts of our race.

* Titles of: *De expositis. De alimentis quæ inopes parentes de publico petere debent. De his qui sanguinolentos emptos vel nutriendos acceperint.*

† Unusquisque sobolem snam nutriat, quod si exponendam putaverit, animadversioni quæ constituta est, subjacebit.

Christianity not only restored due relations between parents and their children, but defined the rights of woman. She was no longer to be the slave, but the companion of man. To this she was entitled, and her claim was vindicated in the Gospel. Eve, by inducing Adam to sin, entailed upon her sex a merited degradation. Its primitive dignity was restored by the Virgin of Nazareth, in becoming the Mother of God and co-operating in the world's redemption at the foot of the cross. Hence, from the first preaching of the Gospel, the offices of charity were largely assigned to women. To persons of their household they were apostles of the Gospel. The tombs of the martyrs were guarded by them. They emulated the most heroic champions of the Faith in generously laying down their lives for it, and in preserving the precious virtue of purity at any sacrifice. The rights of women, thus restored, were perpetuated; and thus one-half of the human race, liberated from servitude and abjection, acquired a new existence.

Domestic happiness, the source of the purest enjoyment in life, had two enemies—polygamy and divorce. The former prevailed in many pagan nations, and still prevails in pagan and infidel states. Divorce was allowed on the most frivolous grounds, and often caused deplorable discord. When a Pompey, a Cicero, or an Augustus set the example, the ranks beneath them threw off all restraint. The facility and frequency of divorce not only marred the happiness of the married state, but rendered the due education of children impossible. The conditions of a well-ordered family could not exist where mutual confidence, union of interests and sentiments, and constancy of affection were blighted by its baneful in-

fluence. Against this abuse and polygamy the voice of the Church was raised with effect. The primitive unity of the institution of marriage and the indissolubility of the tie were restored. Marriage was raised to the dignity of a sacrament, and declared to be a type of the union of Jesus Christ with his Church. Henceforth the husband shall have a virtuous companion in a devoted and affectionate wife, and the children a mother whose fostering care and maternal vigilance will ensure them a happy home. In a word, the Christian matron is a domestic power and the centre of all the sympathies of the household, where fear, and distrust, and disorder no longer poison the purest source of human happiness.

The charity of the Church has a wider scope. It is not content with bringing blessings to the family, but confers them at the same time on society at large. Oppressive laws were abolished, and society reconstructed on a new and more perfect basis.

We have already noticed the unhappy lot of the greater part of the human race, condemned to the horrors of a degrading slavery. The wisdom of the pagan philosophers* regarded that condition as one prescribed by the law of nations, indispensable not only for the prosperity but for the very existence of a State. In Athens,† with a population of twenty thousand freemen, there were four hundred thousand slaves. A like proportion, between the privileged few and the vast body of the enslaved, was to be found everywhere, even in Rome itself, the proud mistress of the world. And, strange

* Arist. De Repub. l. I. Plat. de Leg. L. VI. &c.

† Athenæus lib. vi.

to say, during a long succession of ages not a single philosopher asserted the natural equality of men, not a voice was raised to denounce the foul and festering system, nor did any legislator realize the enormity of the evil or suggest a remedy. It was reserved for Christianity to rescue mankind both from the slavery of sin and from social degradation. The abolition of slavery was brought about by a peaceful and gradual process. There was no bloody revolution. The change was the result of patience and time. The more zealous Christians set an example, which was followed by the rest.

The ground was already prepared. The Apostles* had proclaimed the dignity of man and the equality of all before God, who regarded the entire race as one family. Setting aside the distinction of Jew and Greek, of barbarian and Scythian, of slave and freeman, they declared that all are one and the same in Jesus Christ. When the age of persecution passed away, the brutal custom of paganism was vigorously assailed by the pastors of the Church. The eloquence of Chrysostom denounced it among the Greeks. Ambrose appealed to the Latins with equal earnestness and effect. Example pleaded still more powerfully. We could cite a thousand instances. We must be content with one. St. Melania, a Roman lady, a granddaughter of another celebrated Melania to whom we shall soon refer, had large possessions in Italy, Spain, Gaul, Africa, and Britain. She had been married to Pinianus, son of Severus, Governor of Rome. On the death of her two children, Melania, with the consent of her husband,

* It suffices to cite St. Paul: Galat. iii. 28.; Colos. iii. 11; Cor. xii. 13.

expended her treasures in works of charity, chiefly in the ransom of slaves. She then retired to the Holy Land, lived in great austerity on Mount Olivet, and died there. Eight thousand slaves were indebted for their freedom to her liberality.

Emancipation, thus enforced by word and example, soon became general. The laws of Constantine breathe the same spirit. He issued a decree,* declaring that all persons recognised as freedmen by the Church should be regarded as such by the civil authorities. He emancipated every Christian slave serving under Jewish masters, and forbade the latter to purchase others. This ordinance was renewed by Theodosius.† This wise legislation put an end to the vile traffic of the Jews, who treated the hated Christian slaves with singular severity, and to the indignity of subjecting the soldiers of the Cross to the lash of those who abhorred the glorious sign of Redemption. Again, one of the largest sources of slavery was cut off by the prohibitory laws relating to the exposure of infants.

Remedies were also applied by Christianity for the healing of other wounds of suffering and sinful humanity. A universal reform was aimed at. How the bloody and brutalizing exhibitions of the circus demoralized the people may be well conceived from what we have stated already, and the appalling fact that, on the defeat of the Dacians by Trajan, the sanguinary spectacle was continued for one hundred and twenty-three days, during which ten thousand gladiators were sacrificed. These abominable entertainments were pro-

* Codex Theodos. iv. 7. 1. † Ibid. iii. 7. 11.

scribed by Constantine.* When partially revived by the depravity of the mob, a holy anchoret of the Thebaid was raised up by God for its effectual suppression. St. Telemachus, in his old age, quits his beloved solitude and becomes an intrepid champion of the cause of humanity. He travelled all the way to Rome, and risked his own life to save others. He rushed into the arena when the Colosseum rang with the wild applause of eighty thousand spectators, as the combatants fought and fell, covered with wounds and writhing in death. He stood in the centre, and cried out: "Peace, my brethren; let this butchery cease. Remember your common origin; remember, you are one family. No more cruelty, no more blood; sheathe your swords. Embrace each other. Peace, peace!" He turned from the gladiators to appeal to the emperor and the people. The mob became furious, and discharged a shower of stones on the apostle of peace and put him to death. On the dead body of the martyr, O miracle! the horrid games of the circus expired too. They were condemned anew by Honorius and by Pope Anastasius. They were never revived, and Catholic charity won a brilliant and decisive victory.

The laws forbidding the sacrifice of infants have been noticed. Every other human sacrifice was proscribed with equal rigour by Constantine. It was one of the many impious rites of pagan worship,† one of the many monuments of the barbarism and corruption effaced by Christianity. Seeing that the idolaters, for the purpose

* Cod. Theod. xv. II. 1.

† Euseb. Vita Constant. Codex Theod. De Paganis l. xvi. tit. x.

of evading the penalties of the law, celebrated their bloody rites by night, and in hidden places, Valentinian I. adopted measures for the repression of the abuse.* At length this opprobrium of our nature, long held in honour in many parts of the world, fell off when its foulness was revealed in the clear, strong light of the charity of the Gospel.

Many similar measures of reform were enacted by Constantine. The mild spirit of the Gospel was infused into the laws of the empire. The penalties of crucifixion and of branding the face with the mark of a cross were abolished. The treatment of prisoners was improved. To make judges responsible for their decisions, all sentences of condemnation were to be registered. Should the accused feel aggrieved by the ruling of lay judges, Constantine gave him a right of appeal to the bishop, who was empowered to pronounce a definitive judgment.† The property of martyrs was restored to their relatives, and if destroyed, the loss was made good. The cultivators of the soil were protected; the collectors of public revenue could not seize their cattle, nor implements, nor servants; and all persons were declared exempt from personal service during seed-time and harvest. Slaves could not be imprisoned for debt; usury was interdicted; the rights of minors were protected. Nor did Constantine confine his interest in the public welfare to wise enactments: he exerted himself personally to meet the wants of every part of his wide dominions, threatened with famine from deficient harvests. For this purpose

* Theodoret. Hist. Eccl. iv. 24.; v. 21.

† Euseb. Vita Constantin. iv. 27.

he gave the bishops, in whose intelligent charity he had unbounded confidence, abundant supplies of wine, oil, corn, clothing, and money, in order that all, without distinction of creed, might be relieved in their distress. The generous solicitude of a noble soul, transformed by the Gospel, prompted Constantine to offer a liberal reward to any one bringing an enemy alive from the field of battle. From that time the dreadful massacres, hitherto committed in the name of the rights of war, ceased. The masses of the people were imbued with the principles of the Gospel, their manners were softened, and victory was tempered with moderation. On this head Montesquieu remarks: "Let us call to mind the massacres committed by kings and by Greek and Roman generals, the ruin of cities and nations, the ravages of Timour and Genghis-Khan, who devastated Asia; then shall we discover to what extent we are indebted to Christianity for beneficial changes in government, and in the rights of war, so rudely and inhumanly defined by the law of nations. The debt of gratitude which society owes to the Church is immense, were it only for mitigating the evils of war and securing to the vanquished their lives and liberty, their laws, possessions, and religion."

It is unnecessary to dwell longer on this head. Enough has been stated to prove that Catholicism, by its abolition of inhuman laws and customs, by its reformation of family and social relations, has fulfilled the divine precept of renovating the earth by charity, and is entitled to be regarded as the true spouse of Jesus Christ.

CHAPTER V.

MANIFESTATION OF CHARITY IN ALL THE RELATIONS OF SOCIAL LIFE.

We have seen how great changes had been effected in domestic life, and how many laws and customs of a sanguinary character had been abolished. But the great regenerating principle of charity was designed to operate more widely and to show itself in all the relations of social life. This divine virtue, despised and opposed by the enemies of the Church, was diligently cultivated by the faithful from the first dawn of Christianity. So soon as the Gospel was tolerated, charity expanded, its branches extending far and wide. It became necessary to show that the eager pursuit of power and pleasure, the insatiate thirst of gold, the implacable passion of revenge, and the desire of possessing the property of others, should no longer be regarded as legitimate aspirations of our nature, but must give way to a universal and active fraternity. All men should be united in the love of their Heavenly Father, and have but one heart, filled with affection and mutual benevolence. Reader, we shall witness this magnificent triumph effected, with immortal honour to the Church and supreme benefit to society. It will be seen how the victories gained over the frenzy of wrath and the dire passion of revenge responded to the great word of pardon that went up from Calvary to heaven.

It will be seen how men felt not only consolation and happiness, but a holy ambition in promoting the good of their neighbours, and in relieving distress by abundant almsgiving. The Church, set free from the galling yoke of three centuries of persecution, stretched forth a helping hand to every form of human misery, and displayed untiring energy in the work of charity. She founded hospitals for the sick, homes for the poor, orphanages, asylums for outcasts and for those whose virtue was imperilled by the hardships of poverty. Let the memory of some of those noble philanthropists who, inspired by the charity of the Gospel, have been distinguished by their works of beneficence, be gratefully, if briefly, recalled. St. Zoticus, a wealthy Roman, who went with Constantine to the new capital, founded there the first orphanage. He was a senator of the Empire and a Christian priest. He devoted his life to collecting little children and educating them, and thus became the father of a new Christian generation.

The first hospital for the sick was opened near Cæsarea by St. Basil the Great. He was known to his contemporaries as the Apostle of Almsgiving, and dispensed charity to all, without distinction of race or creed. The doors of this house of refuge were thrown open to all who needed help: the sick, the poor, pilgrims, and even those who were afflicted with that terrible type of human misery—contagious leprosy. The institution was liberally endowed by Basil, and with donations from the faithful and from the Emperor Valens. The holy founder went frequently to console the afflicted, and minister to the sick. To encourage the timid attendants, he would often tenderly embrace the

lepers. In connexion with the hospital he constructed houses for the accommodation of the physicians, nurses, and tradesmen. Where there were but few inhabitants before, a town quickly grew up, long known as Basiliadis.

The first large hospital in Rome was erected by St. Fabiola, of the illustrious house of the Fabii. She collected the poor and infirm from the streets, often carried the helpless ones on her shoulders, often washed their loathsome sores, and revived the dying with draughts administered by her own hands. Such deeds of Christian charity expiated the guilty excesses of the cruel capital, where for a long time monuments were raised only to homicide and prostitution. A house for the use of pilgrims was built at the same time by St. Pammachius, at the mouth of the Tiber. It was the first of its kind, since that erected by Hircanus at Jerusalem was destined exclusively for foreign soldiers. The hospice was open to all comers, and the lowly founder, who received them in the name and for the love of Jesus, washed their hands and feet and cheerfully performed the most humble duties in their service. So widespread was the reputation of his charity and humility that St. Jerome wrote to him, from his grotto at Bethlehem, to express his delight at all the good he had done, and to exhort him to give all the glory to God. "However you may abase yourself," he writes, "you cannot be more humble than our Lord. Were you to go bare-footed, to wear coarse garments of the meanest kind; were you to become an eye to the blind, a foot to the lame, a hand to the paralysed; were you to draw water, cut wood, and make the fire, where are the

cords, the blows, where the scourging, where the cross, where the death endured for love of us by the Son of God?"

The asylums of Christian charity were rapidly multiplied. The greatest Christian orator, St. John Chrysostom, was the founder of an hospital for the sick. He exhorted the faithful to help the infirm and open their houses to persons in distress, as ports, free to the shipwrecked of whatever race or nation. The same sentiments were inculcated by St. Augustine. He ransomed slaves, annually distributed clothing to the poor, and built a large hospice for pilgrims. The Eighth Canon of the General Council of Chalcedon, held in the middle of the fifth century, placed priests serving in hospitals under the jurisdiction of the bishops—a proof that such establishments had become very numerous.

Charity being a virtue which all should possess, it being written: "Judgment without mercy to him who hath not done mercy," the faithful were earnestly exhorted to practise it, especially in giving alms. Hear St. Ambrose: "Mercy is a virtue which no one can neglect to cultivate. The precept binds all classes; there is no exception to the rule; rich and poor are subject to it, though in unequal degrees. Charity is the summary of all the virtues, and is itself the form of perfect virtue. It is not limited to the giving of food and raiment to the poor, though it prescribes that duty to each one according to his means." Then, addressing the rich in stronger language, he exclaims: "Woe, woe to you. Great is your crime, if you knowingly allow a brother to want the necessaries of life, if you heed

him not when suffering from hunger and cold: above all, if shame prevents him from appealing to your charity:"

The blessed influence of charity awakened kind sympathies in every heart, and was felt by every class. The poor, having no money to give, rendered personal services, and everyone remembered that a glass of cold water, as the Redeemer promised, given in his name, would bring its reward. Hence the edifying spectacle of the most exalted personages doing honour to Jesus Christ, the King of kings, in the person of the poor. Hence, too, the lesson that the world has been taught —that from Catholicism alone spring great and noble works of mercy, worthy of a religion which proclaims that God is Charity.

We have admired the humility and charity of St. Pammachius, but it should not be forgotten that this willing servant of pilgrims had worn the purple of senators and the insignia of pro-consular dignity, was descended from the ancient family of the Furii, to which Camillus, the glory of the Roman Republic, belonged. The world was astonished at the union of extremes—that of the lowliest offices performed by persons of the most exalted dignity. Nor is this all; for, long before he founded the hospital, in which he died in poverty, Pammachius and his consort, Paulina, devoted themselves to works of mercy, and spent their ample fortune in providing for the wants of widows, orphans, old men, and all classes in distress. If Paulina, when dying, bequeathed all her property to her husband, it was not he but the poor who reaped the advantage. Hence St. Jerome wrote: "Paulina, in dying, gave

birth to as many children as there were poor in Rome." Neither funeral pomp nor proud monument expressed the grief of Pammachius for her loss; but, as Jerome said: "He embalmed her remains with an abundance of alms." The funeral attendants chosen by this noble descendant of so many proud houses of Pagan Rome consisted of the blind and lame, widows and orphans.

St. Paula, who reckoned among her ancestors the Scipios, the Gracchi, and Æmilii, mother of St. Paulina, devoted her immense fortune with such prodigal charity to the poor that St. Jerome felt it necessary to recommend her to be more provident. Melania, the grandmother of another Melania already mentioned, distributed her ample patrimony among the poor; and, putting on the dress of a slave, visited the prisons to console and encourage the victims of Arian persecution; Olympia, daughter of the Pretorian Prefect of Constantinople, and widow of Nebridius, another prefect of that city, was a model of virtue to virgins, matrons, and widows. She is extolled by St. Chrysostom, by the two Palladiuses, by Sozomen and St. Gregory Nazianzen. She bestowed all her wealth on her adopted children—the old and infirm, orphans, prisoners, and slaves. Every part of the empire, and even distant Persia, shared in her bounty.

Sulpitius Severus, highly descended, rich and learned, gave all his possessions to the poor, lived humbly with his servants as their father, forming with them what St. Paulinus called a domestic church.

We omit mention of many other members of distinguished families who were remarkable for almsgiving, and shall say a word about St. Paulinus, the

first Bishop of Nola bearing that name.* Descended from the noble Pauline family, he rose by his talents and eloquence to the Prefecture of Rome and to the Consular dignity. He inherited great wealth and was married to the richly dowried Teresia. Yet did he despise all pomp; and disregarding the reproaches and insults of many of his fellow-citizens and of the renowned Ansonius in particular, he consecrated all his possessions, with the consent of his wife, to the relief of the poor. He sold his property, and relieved the distressed in many provinces. Prisoners, debtors, slaves, partook of his munificent charity, and according to St. Jerome, the east and west were filled with his bounty. Such generous self-sacrifice was a subject of universal admiration and edified the whole church. In writing to Licentius, St. Augustine observes: "Go to the Land of Labour and admire Paulinus, a man of great genius, high descent, and great wealth; see with what noble disinterestedness the servant of God has divested himself of all his earthly goods that he might possess God alone." His whole life was a living example and perfect model of active charity.

In every calamity that happened there was found some noble heart to mitigate or repair the distress which it entailed. Zeal and charity often supplied the deficiency of material resources. St. Ephrem, who had withdrawn for many years to the desert of Nisibis, had

* Papebrock ("Acta SS.") mentions three of the name, bishops of Nola. He says that the third became a slave of the Vandals for the ransom of the son of a widow. We shall refer later on to this heroic act of charity of which mention is made by St. Gregory in his Dialogues.

been elected against his will Deacon of Edessa. When this city was scourged with famine and pestilence, the terrified citizens were comforted by his heroic charity. He collected and distributed alms, founded hospitals, served the sick, exhorted to patience and resignation, and buried the dead. Nor did he forget the poor and sick of the rural districts. Wherever the cry of misery was heard he was present to give relief, as if he had a power of ubiquity.

We shall relate another, and the last, instance. When Cappadocia was visited with a famine more terrible than any on previous record, the inhabitants were filled with consternation, and mothers craved with piercing cries for bread to save their starving children. St. Basil was moved to pity with all the tenderness of his great paternal heart. With flowing eloquence he appealed to the rich, and at his call their purses and storehouses were opened. Usurers and others of known avarice could not withstand the earnestness of his charitable supplication. In the public square of Cæsarea the poor were collected every day, and Basil, wearing the dress of a servant, prepared the tables and distributed the food. He was regarded as an angel sent from heaven. In after ages his example was imitated. St. Basil was the first to seize the idea, and give it effect, of assuming the onerous task of providing for the wants of a large population and of sustaining for many months the burden of so arduous an undertaking. He became soon after Bishop of Cæsarea. In this exalted position he pleaded the cause of charity with more authority throughout Asia Minor. "Almsgiving," he

said, "is the viaticum of the other life, the passport to heaven."

These were the true benefactors of humanity. Like stars of great magnitude they illuminated the firmament of the Church. A radiance of the same kind was shed by countless minor stars. The heat and light of divine charity imparted a new life to a world which hitherto was insensible to the voice of mercy whenever it pleaded the cause of misery and distress.

If the famous men of Rome, emperors and senators, and generals who carried the standard of the Republic in triumph over the world, were to return from their graves and review the state of society, what would be their astonishment! The majesty of all-conquering Rome is eclipsed. A rival city rises on the Bosphorus. But a spiritual empire, established on the banks of the Tiber, destined to guide mankind in the way of true progress, more than makes up for the loss of temporal supremacy. Pagan literature has fallen off, yet a purer and more elevated literature has taken its place. No longer are the rich temples of the idols filled with worshippers, nor pagan altars streaming with the blood of victims. The cross, but lately an object of scandal and an instrument of punishment, is now reverently adored. What a startling revolution! But strangest of all is the union of hearts in the bond of fraternity, unknown in past ages. Revenge, cruelty, and licentiousness have been effaced from the legislative code, and are no longer the cherished sentiments and controlling passions of the human race. Petty tyrants curbed, the power of the great restrained, countless slaves set free, and the unemancipated treated as brothers by their masters,

weak and defenceless persons protected, asylums opened for every species of human misery, such are the new aspects of life which the heroes of pagan Rome, recalled to life, would now gaze upon with wonder and surprise. The amphitheatres, no longer streaming with the blood of dying gladiators, were preserved as monuments of the ferocity of a past age and as triumphal arches of the charity that subdued it.

The luxurious banquets of the Luculli have become frugal meals for the poor. The wealth of the world, by which the great families of imperial Rome had been enriched, flows back to the provinces in generous donations for the relief of the poor. The prodigal expenditure of the court was converted by Helena, Flacella, and other pious Christians into alms for the populace, for asylums of virtue, and for the decoration of churches. Charity, triumphant for the first time, removed the disgrace which for many centuries had fallen on the degenerate children of Adam. The resuscitated witnesses of pagan Rome would be constrained to confess that only a divine religion could persuade men that their great duty on earth is the exercise of charity, and impart to them strength generously to perform the task.

As society, thus regenerated by Christianity, was advancing on the lines marked out for its direction, hordes of barbarians rushed down from the north. The empire of the west was devastated with fire, and sword, and slaughter. The Church was brought face to face with new and most arduous trials. How, guided by charity, she met them, will be seen as we proceed with our narrative.

CHAPTER VI.

DURING THE DECLINE AND FALL OF THE WESTERN EMPIRE, SOCIETY WAS PROTECTED AND RESTORED BY THE CHARITY OF THE CHURCH.

THE Western Empire was invaded by swarms of barbarians, who in quick succession overran its fertile provinces. The cultivated lands were laid waste, cities were burned and the inhabitants put to the sword. When the work of havoc was completed by savage myrmidons, and the old families had been dispersed, and all political and civil government seemed impossible, where was a remedy for these accumulated evils to be had, what power to protect the vanquished, where an energy to rescue from the widespread desolation the germs of an earlier culture, and to develop them into a new civilisation? In the charity of Jesus Christ, by which priests were raised up who despised their own lives and laboured solely for the salvation of the people.

The reader of history views with astonishment the attitude of popes and bishops in confronting victorious savages, whose ferocious nature could not be subdued by submission or resistance. They met them with unarmed breasts and suppliant words. Yet, as they pleaded their cause in the name of the God of charity, they were able to prescribe moderation to the victors, and to console and relieve the vanquished. What heart

is unmoved at the sight of the old, unarmed, and unaided Bishop of Auxerre, St. Germanus, seizing the reins of the horse of Eocarich, King of the Alemanni, and calling upon the conqueror to abstain from further rapine, and the king dismounting at his bidding and issuing a peremptory order to his army to withdraw?

Other bishops, as St. Lupus and St. Martin, in like manner procured peace and joy for their terrified flocks. In Gaul, as a living author* observes, "the charity of the majority of the bishops, who, at the risk of their lives, interceded for the people, inspired the Huns with a sense of humanity which they had not felt before."

St. Agnanus, Bishop of Orleans, made extraordinary efforts to save the city. Whilst St. Genevieve was exhorting the inhabitants of Paris not to flee from their city, which Attila, by a wonderful intervention of Providence, seems to have forgotten, Agnanus discovered a treasonable plot, called in Ætius, repaired the fortifications, and conducted the defence in person. The walls were battered and began to crumble. The intrepid bishop animated the besieged with voice and gesture. At this critical moment the rapid approach of a relieving army was indicated by a cloud of dust. Attila was forced to raise the siege and retire to Champagne. The people, with one heart and voice, thanked and blessed the good bishop. His example was followed by another bishop, Sidonius Apollinaris. When Clermont, his episcopal city, was menaced by the Goths, and the inhabitants were threatened with famine from an influx of four thousand refugees from rural districts, the great

* Carlo Troya: "Storia d'Italia del Medio-Evo de' popoli barbari," vol. i. lib. xxii. § 36.

heart of the prelate was undismayed. He organized the defence of the beleaguered city, and had the satisfaction of seeing the enemy retire with considerable loss.

In other parts of the West the noble and generous conduct of the bishops of Gaul was repeated; and it sometimes happened that the natural ferocity of the invading hosts, as if dazzled by the rays of divine charity, was awed into submission by the heroism of Christian prelates. Attila, the scourge of God, as he was pleased to call himself, who exulted in carnage and in the devastation of rich lands and fair cities, retired from Modena at the prayer of the bishop, St. Geminianus, and spared Ravenna, through the mediation of John, bishop of that city. But the most memorable of such instances is that of Leo I., hastening to Peschiera, to save Rome and Italy. Attila felt the resistless influence of the suppliant pontiff; he fell down in prostrate veneration at his feet. By the side of Leo, another venerable personage was seen by Attila, armed with a sword of fire, and signifying with a menace that the petition of the Pope must be granted. This apparition, recorded in history, and immortalized in painting and sculpture, will remind Rome, Italy, and all western Christendom of the debt they owe to the pleadings of a Pope whom God inspired.

Priests, monks, anchorets, armed with a simple cross, mingled with combatants in the field of battle, but only to announce to them that all men are brothers, to preach mercy, and to lavish on the wounded and prisoners all such solace and care as the zeal of charity can bestow. Such was the work of charity.

Whenever oppression was to be resisted or misery

relieved, Christian advocates pleaded the cause of the poor before men in power. Let one instance suffice. St. Severinus, a solitary and an apostle, was the source of inestimable blessings to the Roman colonists of Noricum. He dwelt near Vindobona, the modern Vienna, and repeatedly appealed, in the name of Jesus Christ, to the barbarians beyond the Danube to desist from ravaging the country. Sometimes he forewarned his people of ambuscades laid for them by the enemy, and exhorted them to fight bravely, promising them victory. The Tribune Marcellinus, with a very inadequate force, was indebted to him for a signal victory. In such veneration was the holy man held by the infidels that they often released prisoners of war at his request. On one occasion King Gebuldus restored two companies, along with the deacon Amanzius and the priest Lucillus. Not unfrequently did the plunderers ask pardon of him for their excesses. Flacciteus, King of the Heruli, and Hunnimund, King of the Suevi, went to him for counsel in emergencies. The interview between him and Odoacer, who visited him at his grotto De Vineis, and his prediction of the success of that king, are memorable in history. During his life Severinus mitigated every public calamity with which Noricum was afflicted; and after death his sacred relics were carried in a rich urn, as a pledge of safety, by the Romans when retiring from the province, and were received with honour by Odoacer in Italy.

In those calamitous times the laity, repelled and degraded by their conquerors, could exercise no civil functions. In this crisis, the clergy, with firm hand, grasped the helm. The Popes above all and the bishops

assumed the responsibility of the conduct of public affairs for the welfare of the people. "From the fifth century," writes Guizot,[1] "we discover a powerful guarantee for the safety of society in the authority of the Christian priests. The municipal functions were performed by the bishops and clergy. In reality all that remained of the jurisprudence of the Roman Empire were some civil ordinances, which the magistrates and heads of towns, discouraged by imperial restrictions and the ruin of cities, neglected to enforce. On the other hand, the bishops and priests, zealous and energetic, looked keenly to the interest of their people and directed their affairs. It would be unjust to charge them with usurpation. The natural course of events placed them in their new position. They were the only class possessed of intelligence and moral courage, and they alone were deserving of authority. Such is the law of the world. The Church of that epoch earned unquestionable glory, the glory of powerfully contributing to the formation and development of modern civilization."

In the midst of the anxieties and labours connected with the exercise of civil authority the clergy never relaxed their efforts to bring about a social reform. In those heated days of war and violence, the churches were inviolable asylums where refuge was had from vengeance and brutality. Around the churches houses were erected, and markets established, and commerce began to revive. In the vicinity of monasteries, artisans, small traders, and peasants took up their abode. New families were attracted by the tranquillity and security

[1] "Histoire Generale de la Civillisation en Europe." 2. Leçon.

they could hope for from proximity to the monastic houses. The hamlets thus formed grew into towns, and the towns into populous cities. "St. Omer, Bourg-St. Winox, St. Amand, Mons, Soignies, St. Trond, &c., were originally poor cells of hermits, who retired to some desert place, where with labour and prayer they found peace of soul, and a secure road to heaven." [1]

Dethroned monarchs, deposed ministers, generals, governors, and men of science took refuge in the cloister to devote their lives to the practice of virtue. There all distinction of rank and class was unknown, and order strictly maintained; there were preserved the monuments of learning which otherwise had perished. In the cloisters schools were opened and the arts were taught. The traveller and the pauper were hospitably entertained, and the infirm and sick restored to health. These active solitaries constructed river-embankments, drained the morass, converted forests into vineyards, and sandy plains into cultivated fields. Without bearing in mind the condition of slaves in times past, it would be impossible to estimate aright the benefits resulting from this free cultivation of the soil, and from other numerous industries introduced, or encouraged, by the Church for the aid and enfranchisement of the down-trodden classes.

The numerous feast days were instituted from motives of charity. They afforded a better opportunity for the instruction of the ignorant, and secured for the slaves a respite from the laborious works in which they

[1] Cibrario, Descrizione Storica degli ordini religiosi. T.I., p. 68. Among innumerable cities which had a like origin, we may name Lucerne and Zurich, which sprung from monasteries erected in the mountainous regions of Switzerland.

were employed. To teach and enlighten peasants dwelling in deep valleys or on snow-clad mountains the bishops erected little chapels, served by priests. This was a novel sight, a new phase in social life. For the only dwellings hitherto seen outside towns and villages were some miserable huts where the slaves were huddled together at night.

The most difficult and important task was the conversion and civilization of the invading hordes. It was an arduous undertaking to inspire men of strong passions and brutish habits, with a sense of justice, and a love of domestic virtues, and of morality and order. But, with its heaven-imparted power what cannot the Church accomplish? Her missionaries, writes Theodoret, penetrated into India, Bactria, Æthiopia, Persia, and the country of the Cimbri; and, subjecting those nations to the Christian yoke, transformed the inhabitants into civilized men. At their bidding the Massagetæ abandoned the horrid practice of eating old men, the Scythians of burying the living in the graves of their illustrious dead, the Hircanians and the inhabitants along the Caspian of feeding their dogs with the flesh of dead men. Another nation was deterred from compelling the aged to precipitate themselves from rocks. Through the civilizing influence of the blessed Meropius, the Armenians recovered their ancient alphabetical characters, and were taught, with those and some new ones, to write their own language.* St. Patrick also, it is said, taught the use of letters to the Irish, who before his time committed to memory the songs of the bards, and transmitted them orally from father to son. In a word, the Catholic

* See the work of Joseph Cappelletti on Armenia. Vol. ii., p. 167.

Church subdued the hosts that ruined Roman civilization, and taught the principles of the true religion, and of a new and higher form of civilized life. Hear Delauro-Dubez on this head:* "History witnesses that Christianity has always possessed an incomparable power of civilization. Before embracing it, what were the Franks, Burgundians, Gauls, Britons, Scots, Irish, Bulgarians, Moravians, Bohemians, Lombards, Hungarians, Prussians, Germans, Swedes, Norwegians, Danes, Russians, Saxons, Huns, Geloni, and Heruli, and generally all those peoples who, having overthrown the Roman Empire, divided the spoil. Sunk in the foulest superstition, cruel, vindictive, and addicted to theft and rapine, they regarded the pillage and destruction of towns and the devastation of entire districts as the noblest occupation of the human race. The tribes of the north were rude and ferocious, and with a thirst for blood, were much given to drunkenness and excess in eating. What did they become when converted to Christianity? The Gospel dispelled their savage ignorance, and opened their hearts to pity and benevolence. In correcting the abuses of licentious liberty, in preventing bloody dissension, and in putting down robbery and rapine, it gave them a taste for peaceful life, and taught them to experience a happiness not dependent on the pleasures of sense.

To Rome and the Papacy is due the glory of a moral revolution so general and so effective. Nations instructed by the Arian heretics did not relinquish their barbarous habits. They only yielded to Catholic preaching, to the wonder-working words of charity flowing from the

* L'Athée redevnu Chretien. C.V. § 5.

lips of priests united to the Holy See. Thus did the Church, ardently desirous, from its earliest date, of establishing a fraternal union of nations, bring consolation to the vanquished, tame the ferocity of the victors, and unite both in a common social life. The kingdoms of Europe have no other origin, and notably in the case of France, as confessed by Gibbon, with all his prejudices against the Catholic Church: "The bishops," he writes, "had formed the fair kingdom of France, which endured for fourteen centuries under seventy-six kings, with a form of government that suffered no material change." Such was the great conservative force derived from religious principles.

Society, thus rescued from barbarism and anarchy, left ample scope for the zeal of Christian charity. How the Church, in due season, and as occasion permitted, addressed herself to the task remains to be considered.

* See Pierre de Joux, Lettre XXV^e^ t. ii. p. 328, à la note.

CHAPTER VII.

THE CHARITY OF THE CHURCH IN RANSOMING PRISONERS OF WAR.

In the unhappy times of which we speak, when the traditional cruelty of warfare was not moderated by the spirit of Christianity, one of the greatest evils of society was the hard fate of prisoners taken in battle. They were sold into slavery, and the number of these hapless victims was enormously increased by the incursions of barbarous hordes, and the prevalence of piracy. In her all-embracing charity the Church was not unmindful of the sad condition of those unhappy captives. To purchase their freedom, she sold her property, and melted down her sacred vessels. The restoration of a church was postponed, if a prisoner was to be ransomed. To crown this generosity, it was ruled that the ransomed captive should not be permitted to pay back the amount given for his ransom however ample his resources might prove to be. Even to this day, should Christians, which God forbid, be reduced to slavery, the Church authorizes its pastors, when other means are wanting, to sell the furniture and sacred vessels of churches to create a fund for their ransom. Such is its legislation. We shall give a few instances of the practical application of the law.

When Maximus invaded Italy, the Emperor Valentinian II., being deceived by false promises of aid against the barbarians, was unable to protect Upper Italy from pillage and devastation. Many of the inhabitants were made slaves. Ruin, disaster, and misery of every kind were spread like a black pall over the wasted country. Though Milan escaped, St. Ambrose declared that no better use could be made of the vessels destined to contain the blood of the Redeemer than to ransom a second time those for whom His blood was shed. He acted on this principle, and sold the most precious vessels of his Church to pay for the redemption of captives. When censured by the Arians for this generous conduct, as false Christians are more solicitous for gain than for the honour of Jesus Christ, the holy archbishop replied that he esteemed the souls of men to be far more precious than silver or gold.

When, at Amida, seven thousand Persians, made prisoners by the Roman cohorts, were in a state of starvation, Acacius, the bishop, was moved to compassion by the distress of these men, who were infidels and enemies. He assembled his clergy, and said: "Our God, who became man to give us liberty, sets more value on the life of man than on treasures of gold and silver. Let us, then, dispose of these to relieve and ransom the prisoners." The sentiment was unanimously approved. Sacred vessels were melted, food was purchased, the lives of the prisoners were saved, and money needed for the expenses of their return to their native country was supplied. Vararanes, King of Persia, lost in admiration of a religion which inspired such noble acts of charity, forthwith put an end to the persecution

of his Christian subjects and conferred many favours upon them.

Though Genseric, at the prayer of Leo the Great, abstained from destroying Rome and massacring the citizens, he pillaged the public and private treasures. Among these were the priceless ornaments of the Temple of Jerusalem, which Titus had carried to Rome. Thousands of the inhabitants were made captives and transported to Africa. These unfortunate victims were distributed among Moors and Vandals; parents were separated without mercy from their children, wives from their husbands, and the poor consolation of weeping together over their hard lot in a foreign land denied them. Where could a remedy for such misery be found? In Carthage, whose bishop, Deogratias, was touched with the fire of Christian charity. He sold the gold and silver vessels of his church, and ransomed as many captives as he could. To the sick he gave consolation with kind words, food, and medicine. Despite his age and infirmity, he visited them by night and day. He was soon called by the God of charity to his eternal reward. Then was the full bitterness of exile experienced by those whom he had been unable to ransom.

When the Franks and Burgundians, leagued against the Visigoths, laid siege to Arles, St. Cæsarius, bishop of that city, could not join the enemies of his king. But when he saw them routed and cut down by the army of Theodoric and many of them made prisoners, he treated them with paternal kindness. He gave them food and clothes, and for the purpose of paying their ransom he not only expended all the money in the treasury of the Church, but sold the gold and silver

vessels and stripped the walls and columns of their ornaments. For this charity towards the enemies of his country he was censured by some, to whom, with great earnestness, he made answer: "If our Divine Saviour has given his Body and Blood for the redemption of mankind, can we be apprehensive of offending Him by applying to the same purpose the vessels in which his Body and Blood are received." Some time after, Cæsarius, being accused of treason against Theodoric, was brought to Ravenna. God, however, not only wonderfully justified him, but gave him an opportunity, by means of the charge preferred against him, of ransoming other prisoners. When the king saw him he thought he beheld an angel from heaven, and presented him with a silver vase more than sixty pounds in weight. This liberality astonished the courtiers. They followed the example set them, particularly when they witnessed a miracle wrought by the holy bishop in raising to life the son of a widow. Cæsarius sold those rich presents to redeem captives, and to enable them to return to their families. His life was spent in giving relief to every form of misery.

Peruzzi has shown that Muratori is mistaken in supposing that Ancona, my dear native place, is the city referred to by St Gregory the Great in a letter,* addressed to John, Archbishop of Ravenna. The letter states that the town was surprised and burnt by the undisciplined troops of Ariulf; that the inhabitants who escaped the sword were carried into captivity, and subsequently ransomed by Fortunatus, Bishop of Fano. It is the opinion of Baronius and

* Gregor. Magnus, § II., Ep. 46.

Mabillon that the city referred to was Aquileia. However this may be, it is historically certain that a city was burnt and destroyed in 592; that the surviving inhabitants were cruelly treated and conducted to Fano, where the bishop treated them kindly and raised a loan for their ransom. Pope Gregory sent money for repayment of the loan. When this sum, on account of the danger of seizure by the Lombards, failed to reach its destination, the Pontiff authorized the Bishop of Fano to sell the sacred vessels to meet his engagement.

These instances, it should seem, are amply sufficient to prove what a lively interest the Church takes in relieving prisoners of war, and how she does not hesitate to impoverish herself and her ministers in the great work of charity. Nor is it necessary to add that such beneficence was a great means of effecting in families, cities, and states, a reformation of abuses regarded as incurable.

It was needed that the hearts of the faithful should be filled with divine charity in order that the spirit of Jesus Christ be made manifest in the social relations of life. A memorable proof of this active principle of the virtue is taken from the life of St. Patrick, the Apostle of Ireland. In writing to Coroticus, a petty Welsh prince, to liberate captives whom he had seized in Ireland, he reminds him of the custom of the Romans and Gauls, who employed their treasures in ransoming prisoners.

Many wealthy Christians reduced themselves to poverty, and even to the humiliation of begging, from having given all that they possessed for liberating their brethren from captivity. Some Christians who had

nothing to give sold themselves. "Go," said St. Paulinus of Nola to a young prisoner of the Vandals, "go, and wipe away the tears of your mother; I take your chains." Paulinus went as a slave to Africa, the young man returned in freedom to greet and console his mother.

From time to time we meet with embassies sent for the redemption of captives. Almost invariably the mission was confided to bishops. Though we remember many, we shall name but one. Epiphanius, Bishop of Pavia, was sent to Gondebald to negotiate in favour of thousands of prisoners, and returned from Burgundy at the head of a host of captives, who blessed their deliverer. He prevailed upon King Theodoric to reinstate them in their possessions, which had been alienated.

Like examples occur in the history of the Crusades. Pious pastors ardently desired to rescue the faithful from Mohammedan thraldom. Pecuniary sacrifices made for this object by popes and bishops seem incredible.* "Who can calculate," writes Monsignor Marchetti, "the extraordinary amount of money expended by the Church of Rome during the Crusades?" Though critics, hostile to Christianity, have declared against the Crusades, a different judgment has been pronounced by the most eminent writers. Beyond all doubt it was a wise and noble project to carry war into Asia, the seat and centre of Turkish power, and save Europe from the ruin with which it was threatened from the East. Since the growing power of the Crescent could be checked only by a coalition of the nations of Christendom, it

* Del Danaro straniero, que viene a Roma et che ne va per cause ecclesiastiche. Calcolo ragionato: p. 183.

was essential to effect a union. Without such joint action a great part of Europe would have been permanently occupied by Mussulmans. From that degradation it was saved by the Crusades. Italy, which for two hundred years had been periodically visited by Saracen brigands who spared neither life nor property, was also set free from that terrible scourge. To the Crusades are we indebted for the gradual decay of feudalism, for the growth of strong governments, for that improvement in navigation which led to great discoveries, and for industrial and commercial development. In a word, the ruin of Christianity and of civilization was averted. Lofty political theories, which have little influence on the people, never could have kindled in them an enthusiasm to rally round a common standard and advance against an infidel and relentless foe. It was only religion could fire the masses with ardour to rescue from the ungodly the soil hallowed by the blood of the Redeemer, and deliver Christian captives from the slavery in which they pined. The appeal of Urban II. at the Council of Clermont, innumerable documents, and undisputed facts declare the omnipotence of religious emotion in producing extraordinary results. Who could enumerate the captives ransomed by St. Louis? To Christian enthusiasm, evoked by the condition of the faithful under the despotic rule of Saracen masters, we owe the origin of the Orders of St. John of Matha and St. Peter of Nolasco. Of the former Voltaire writes:* "The Congregation of the Trinitarians for the redemption of captives was an heroic institution, founded about 1120 by a gentleman named John of Matha. For six hun-

* Essai sur les Moeurs et l'Esprit des Nations.

dred years these religious have consecrated their services to the ransom of Christian slaves among the Moors, and employ for that purpose their own resources and the alms they collect and take over to Africa." The second Order, that of Our Lady of Mercy, works for the same end, and its members take a vow to risk not only their liberty but their lives to secure the ransom of Christian slaves. By the heroic charity of these religious orders a vast number of hapless victims, who worked in chains, and were compelled, under the lash of savage masters, to do the work of beasts of burden, and kept alive on a miserable allowance of bad bread, were restored to their families and homes. Were such noble deeds ever inspired by the learned works of philosophers? What sect, what separated Church, calling itself Christian or evangelical, created an institution like that of the Trinitarians or Mercedarians? At one time as many as one hundred and seven houses of Trinitarians existed in England, Ireland, and Scotland. When heresy invaded those countries, the houses were suppressed and the inmates banished. Their possessions were confiscated; and the voice of those who pined in distant dungeons never found an echo in the heart of the greedy despoilers.

CHAPTER VIII.

SLAVERY ABOLISHED BY THE CHARITY OF THE CHURCH.

We are here speaking not of slavery as resulting from war or sudden incursions or from the depredations of barbarians, but as an old rooted institution of highest antiquity in Europe, Asia, and Africa, and as a recognised element of social organisation. We have seen in the preceding chapters how slaves were emancipated by the Church from the beginning, and how by degrees her example was generally followed. This great result was brought about by the authoritative announcement, made by the mistress of truth and justice, of the natural equality of all men. The Church proclaimed that all men are created after the image of God, are members of one family, and redeemed by the same Saviour. The words of St. Paul were constantly repeated: "In one Spirit are we all baptized into one body, whether Jews or Gentiles, whether bond or free: and in one Spirit we have all been made to drink."* The effects of such teaching are obvious. Where there is but one animating spirit, the body, animated by it, is only one. In baptim we have a common regeneration, in the Blessed Eucharist a common nourishment. The union of the faithful in one mystic body of Christ cannot be more

* 1 Cor. xii. 13.

forcibly indicated than by stating that all are made to partake of his real Body and Blood. Hence the Holy Fathers call the eucharistic feast the sacrament of our fraternity. If, then, we are all brothers, none of us has the right of forcibly reducing to slavery his equal here, and one who may hold a higher place in the kingdom of heaven.

In effecting the desirable change the Church acted with great wisdom and prudence. Her course of action was measured, not sudden, nor revolutionary. Balmes,* Mœhler,† and Theiner‡ may be consulted with advantage on this head. The bishops, assembled in more than forty councils, enacted laws, at one time for the mitigation of the condition, at another for their partial emancipation, again for asylums for their reception, and occasionally for the relief of those who had been deprived of the rights of citizenship. It was decreed by them that the privileges of persons set free should be respected, and that questions regarding them should be referred to the ecclesiastical courts. They promoted freedmen to ecclesiastical dignities, admitted them to the religious orders, and excommunicated all who should attempt to deprive them of liberty.

Sometimes bishops were chosen from among those who had been born in slavery. Clement IV. sharply rebuked Bela, King of Hungary, for refusing to recognise a slave-born prelate. Apostolic men who preached the Gospel in pagan nations exerted themselves in

* Il Protestantismo paragonato al Cattolicismo.

† Bruchstücke aus der Geschichte der Aufhebung der Sklaverei durch das Christenthum in der ersten XV. Jahrhunderten, etc.

‡ La chiesa scismatica russa.

suppressing slave traffic. It is a very consoling spectacle to behold the learned and heroic Anscharius, Apostle of Denmark, founding a school at Hadeby for ransomed slaves, and educating them as missionaries to aid and perpetuate the work he had begun.

The monks of the East emancipated the slaves on the lands given to them, and their example was followed by the monks of the West. Alms were collected by the secular clergy to enable slaves to purchase their liberty. Slave-owners, when dying, were exhorted by the priests who gave them the last consolations of religion to emancipate their brethren, ransomed by the blood of Jesus Christ. What was the action of the Popes in this great cause of humanity? St. Zachary undertook long and difficult journeys to Luitprand and Rachis, in favour of an oppressed people, and by his eloquent and touching appeals prevailed upon the Lombard kings to grant his request. It is told of him that, when informed that a large number of the unfortunate people were about being transported as beasts of burden to Africa, he gave immediate orders to have every one of them ransomed and set free. St. Symmachus expended large sums for a similar purpose in Liguria. St. Gregory the Great surpassed all others in beneficence. Next to him a place is to be given to Alexander III., whom Voltaire* himself honours as the subverter of slavery.

If slavery had still some hold, all noble and generous souls declared against the degrading bondage. Rich and poor were animated with this strong feeling. In many places the altar of the Immaculate Lamb became

* Hist. Univ. T. xxix. p. 266.

the tribunal of civil enfranchisement; and the newly-acquired privilege of the former slave was declared in an ecclesiastical formula. In the deeds of manumission and in wills the motives of the concession were often set forth—the merits of the Passion and the Love of God. Sometimes it was a pious intention of expiating one's sins, sometimes the birth of a long-desired heir; now it was to avert the wrath of God during a public calamity, and again to obtain the protection of the Mother of God.

The industry of charity is without parallel, its labours marvellous and unceasing. Christian charity triumphs at last. "The spirit of the Christian religion," says Robertson,* an English Presbyterian minister, "more potent than any written law, banished slavery from the world. Benevolence and gentleness were the sentiments inspired by Christianity. From its precepts human nature derived a dignity, incompatible with the degradation of slavery."

This great social restoration being accomplished by the Catholic Church, many occasions offered for her generous and energetic action in continuing the good work. That the necessity of reverting to the subject may be dispensed with, we shall here dwell upon it at greater length.

When America was discovered, an attempt was made to revive slavery in the New World and the adjacent islands. The unfortunate natives were deprived of the rights of freemen, and compelled to wear chains forged for them by their greedy conquerors. This wicked scheme was promptly and vigorously reprobated by the Vatican.

* Discourse on the state of the world at the beginning of the Christian era.

An apostolic condemnation by Paul III.* and Urban VIII.† was pronounced against "anyone daring to reduce to slavery, to sell, exchange, give, or to separate from their wives and children, to strip of their goods, to carry off to a strange land, or deprive, in any other manner, of their liberty, the Indians of the West and South; as also against all who, in any wise, or under any pretext, counsel, aid, or abet such acts." The same sentence was renewed by Benedict XIV.‡ The clergy, ever prompt and faithful, support the action of the Sovereign Pontiffs and save the Indians. The noble example and untiring zeal of Bartholomaeus de las Casas, Bishop of Chiapa, in protecting the Indians against slave-drivers and oppressors, reflect honour on the body to which he belonged, and repaired the scandal given by some nominal Christians who were deaf to the voice of charity. If my statements§ should be questioned, I appeal for proof to Robertson.‖ "The priests," he says, "were the ministers of peace among the Indians, and continually exerted themselves to remove the rod of iron from the hand of their oppressors. Any mitigation of these hardships was due to the mediation of the priests. Ecclesiastics, both regular and secular, were regarded by the Indians as their natural protectors: in every case of violence or exaction they had recourse to them."

If the slavery of the negroes, owing to peculiar circumstances, was maintained—a slavery not unjustly

* Con lettere apostoliche, 20 maggio, 1537.

† Nel 22 Aprile, 1639. ‡ Nel 20 Decembre, 1741.

§ Nella mia opera sull' America.

‖ History of America, vol. iv. b. 8.

styled by Bielfeld "the disgrace of humanity"—the Catholic clergy did not neglect the interests of the unfortunate victims of this unholy traffic. They made every effort to mitigate the misery of their degradation, and to suppress their feelings of hatred and revenge by inspiring them with sentiments inculcated in the Gospel and taught by the example of Jesus Christ. It must be acknowledged that the legislation of Protestant States, and particularly of England, on this head was cruel, and that the ministers of the Protestant Creeds exhibited no zeal or humanity in opposing the harsh enactments. The justice of this censure is admitted by their own writers. We might cite Dallas.* Whilst he and many other Protestant authors bitterly complain of their own clergy, they are loud in their praises of the conduct of the Catholic priesthood in the Spanish and Portuguese colonies, on account of their zealous efforts to mitigate and suppress the barbarous custom. It will be enough to name Blessed Father Peter Claver, whose tomb at Carthagena I had the happiness of visiting, with feelings of profound veneration for his sacred remains. For forty years he might be seen in the streets of that city of the New World, devoting his life to the comfort and relief of the poor negroes. He was the friend, physician in a twofold sense, and apostle of the degraded, toiling sons of Æthiopia. The very portrait of this martyr of divine charity should make every Protestant minister, whether of England or any other nation, blush for shame.

* Vol. ii. p. 427, & seq. Also in the famous romance of the Protestant lady, Mrs. Beecher Stowe ("Uncle Tom's Cabin"), it is proved that, at this moment (when she wrote), the Protestant pastors of the United States support this inhuman slavery.

As long as slavery existed in the Southern States of the Union it was more oppressive* than it had ever been in any Catholic State; for whilst slaves were kindly treated and frequently emancipated in Catholic States, it was at the risk of his life that a white man ventured to plead the cause of negroes owned by Protestant task-masters. In Louisiana penal laws† were enacted against persons introducing free negroes, who were regarded with horror. They were, however, admitted by Catholics to a share in social privileges, and some of them were promoted to the priesthood.‡ The Church of Rome, the common mother of all the descendants of Adam, admitted negroes ages ago to the clerical ranks. One of these was a Bishop of Congo, and had been educated at Rome.§ Perrin the traveller, who visited Goa in the beginning of the present century, informs us that he saw, in the choir of the cathedral, canons as black as ebony, joined with their white colleagues in singing‖ the praises of the common Father of all. The contrast of Protestant legislation in South Carolina was in shameful contrast, by imposing a fine of a hundred pounds on anyone teaching a slave to write. In the Northern States of the Union, though the negro was free, he was excluded from joining in prayer at church, and was buried in a separate cemetery.

"The Catholic Church," writes a modern author,¶

* The Statistics of 1850 show that in the Southern States there were, in that year, 3,170,589 slaves.

† Law of March 16th, 1642.

‡ History of Portugal, by La Clede, vol. i. p. 594.

§ Prevot. Hist. Gener. des Voyages, tom. v. p. 53.

‖ Voyage dans l'Indostan par Perrin, tom. i. p. 164.

¶ De Beaumont; L'Esclavage aux Etats-Unis, t. i. c. 9.

"is the only religious society which admits of neither exclusiveness nor privilege." Hence the relics of the negro, St. Benedict, and of Blessed Martin of Porres, the son of Anna Velasquez, a negress, are venerated, with the sanction of the Vatican, on account of the heroic virtues and miracles of these holy men. They are proposed as models of imitation, and are enrolled among the saints whose intercession we may invoke. What greater evidence can be had to establish the equality of all the children of Adam, or witness to the zeal of the Catholic Church in suppressing slavery.

Certain economists are of opinion that the abolition of slavery in the Protestant States of America is to be ascribed, not to any impulse of charity, but to the fact that the abundance of free-labour made slave-traffic unprofitable. They also regard the disturbance in Texas, the raids of the free corps on Cuba, and the war by which Mexico was deprived of much territory, as contrived by the Southern States for the purpose of increasing the number of slave-owners and maintaining slavery in the Union. In his message, President Pierce declared slavery to be an institution recognised by the Constitution, and that he was prepared to uphold it.

Whatever course civil policy might pursue, the Catholic Church had but one uniform principle of action, and laboured incessantly for emancipation. The slaves of the French colonies, of New Granada, and Guatemala, are now set free. In other transatlantic States the children of slaves become free on attaining the age of eighteen, and other slaves may purchase their liberty. These examples were imitated; and slavery, doomed

to extinction, gradually and without tumult ceased to exist in Catholic States. Should the United States refuse to adopt a similar course, there may be a repetition of the savage excesses committed in Hayti. Even in the Mahometan province of Tunis, at the instance of a Catholic minister of state, the Bey, in 1846, suppressed the slave market, emancipated those in his own service, and converted the building in which they were lodged into an oratory, dedicated to the Saviour of the world.

Slave-traffic, already prohibited by some princes, was universally abolished, in 1815, by the united great powers of Europe. All honour to the sovereigns who conferred so great a blessing on society, and all honour to those who co-operated with them. But when there was no heart to sympathize with the negroes, the voice of the Catholic Church was raised against slave-driving. By her denunciations and menaces she first mitigated the hardships of slavery, and next prepared the way for a final triumph of justice and humanity. Read the apostolic letter of Pius II., of the 7th of October, 1482, to the Bishop of Ruvo, and mark the severity with which he condemns traffic in slaves. Read a letter of Cardinal Cibo,* condemning the abominable trade, in the name of Innocent XI. and of the Sacred College, and demanding its suppression. Observe how slavery is reprobated by the great Cardinal Ximenes during his admirable administration of the Spanish monarchy, the subjects of which purchased slaves from other nations, if they did not go to Africa for them. Remark with what zeal Soto, Suarez, the doctors of the Sorbonne

* A.D. 1683.

and other universities, assailed the execrable commerce. What, then, are we to think of those braggart philosophers of humanity who, whilst justly condemning the massacre of St. Bartholomew's, yet, as La Harpe has stated, laugh at the existing slavery of the negroes? Then it is to be remembered that the action of the European powers in the suppression of slavery should, in no small measure, be attributed to Pius VIII., whose Nuncio Consalvi, in the Pontiff's name, addressed a strong remonstrance on the subject to the crowned heads assembled in Vienna. Then, again, Gregory XVI., in an apostolic letter of the 3rd of November, 1839, interdicted anew the inhuman traffic and every act of violence or oppression against the negro race. A day will come when slavery shall have disappeared from the face of the earth. The trophy to be erected, of broken chains and instruments of punishment, will be a glorious monument of a great triumph of the Catholic Church and Catholic priesthood.

If England, which, according to Pitt, was most extensively engaged in slave-traffic, has of late been most active in suppressing it, and has actually abolished slavery in its western colonies, profound politicians attribute her action to ambition, interest, revenge, and cold speculation. Her aim, if we are to accept their judgment, was to deprive France, her rival, of her colonies, Spain of her few remaining transatlantic possessions, to excite civil war in the United States and weaken the power of the Republic, and finally to open a wider field for her commerce. Indeed, it is difficult to suppose that the London merchants were suddenly moved by the appeal of the Quakers, or of any other

sect, to emancipate the negroes at great risk and enormous cost. The toleration of slavery in the eastern colonies confirms* the charge against the Protestant Government of having emancipated the negroes of their colonies in the West from no higher motive than self-interest. I decline to pronounce judgment on intentions; I rejoice at the emancipation of the slave, and hope that it may become universal. I assert that Englishmen, and all who regard themselves as philanthropists, owe their first generous impulses to the example set them by the Catholic Church. But for that example many of the British philanthropists would be slaves to-day, since Pitt confessed that slavery was a recognised institution of the ancient Britons. Macaulay, in his recent History of England, attests that before the Reformation slaves had been emancipated in England by Roman Catholic priests, and confirms the statement with the unquestionable authority of Sir Thomas Smith, a famous privy councillor in the reign of Elizabeth. Say what you will, the Roman Church is a common mother—even a mother to those who have separated from her, and oppose her, and refuse to hear her voice, but cannot deny the maternal claim of her from whom they have received all the sublime and sacred maxims of Christianity. We trust that such erring sons may soon emerge from the darkness into

* See Commissioners' Report to Lord Auckland. [It would appear that the author held the British Government responsible for the grievances of the ryots in India, and for slavery, so far as it existed, in the territories of some native princes. For, slavery was never recognised as an institution in such parts of India as were wholly under English rule. TR.]

which they have strayed, and be enlightened with the light of an infallible guide.

The Anglo-Americans, who established on the coast of Africa a colony, known as Liberia, of emancipated negroes, and the English a similar colony in Sierra Leone, may boast of being the civilizers of that despised race. Since, however, the former were anxious to get rid of a number of troublesome emancipated slaves of the Southern States by sending them to distant Africa, and the latter to cultivate a soil with a climate fatal to Europeans, the motive of self-interest must be taken into account in estimating the claim. If the civilization of the interior of Africa was aimed at by these benefactors of the human race, thus far little or no success has attended their efforts. The grand idea of such civilization was long entertained by the successors of St. Peter. The Popes continually sent zealous priests to Africa, who traversed deserts, crossed rivers, and scaled mountains to carry the message of the Gospel to savage negroes. These missionaries were met with at the Cape of Good Hope by the English, labouring to instruct the rude natives in the doctrines of Christianity and in the rudiments of social life. In writing these words I am deeply grieved at finding that a party of Englishmen, on a shooting excursion, fell in with some Kaffirs, and shouting, "Live, Diana, goddess of hunters," fired upon them and shot them down. This was a novel method of civilizing a defenceless body of unoffending savages.

A very different method of civilization was adopted a few years ago by Nicholas Olivieri, a venerable Genoese priest. Having collected alms, he proceeded

to Alexandria and Cairo, purchased a number of children of both sexes, brought them to France and Italy, where they were educated and then sent back to their native country to propagate the Gospel. A French priest, following his example, soon ascended the Nile to found a new mission. The Trinitarians of Italy, with the Papal blessing, took part in the work and perpetuated the mission. This missionary labour, this scheme of civilization, contrasts very forcibly with the boasted settlements of Liberia and Sierra Leone. It must be regarded as one of the noblest and most heroic exercises of Christian charity, and as a means designed by Providence for the effectual suppression of that infamous slave-traffic, which the right of search has not prevented, and for the regeneration of the degraded nations of Africa.

CHAPTER IX.

THE CHARITY OF THE CHURCH, AS SHOWN BY ITS ZEAL FOR THE MORAL AND INTELLECTUAL PROGRESS OF SOCIETY.

To give effect to the will of our Blessed Redeemer, it was incumbent on the Church to draw men to a Christian life out of the chaos of ignorance and corruption caused by the invasion of the barbarians. To this task she unceasingly addressed herself, employing all the moral and intellectual force with which she was endowed. Hence has an eminent historian, Möller* justly observed that "this epoch of the history of the middle ages presents a social state, in which all life and energy were derived from the Church." And, indeed, an impartial study of the Annals of Nations enables us to see and feel that races now so proud of their civilization were at that time strangers to science and virtue, ignorant of what is just and honourable, addicted to rapine, cruelty, brutality, superstition, licentiousness, and to every excess. Without a supreme effort of ecclesiastical authority, Europe, as the Protestant Hurter observes, would probably have been trampled down by a despotism and become the theatre of incessant warfare, a very Mongolian desert.

Whilst the Church laid the foundation of public order with one hand, and raised and supported the

* Manuel d'Histoire du moyen age. Louvain, 1837.

edifice, with the other she applied remedies for removing the moral turpitude of the world and robing it with the vesture of true and solid piety. As difficulties multiplied, zeal displayed increased energy; and the hope of improvement was not discouraged by the indocility of the people. The evangelical Word assailed every vice, laid siege to every heart, and God frequently wrought miracles to crown it with victory. This result was often brought about by extraordinary examples of penance and other virtues, which with some men are more efficacious than any reasoning, and, like the steel that draws sparks from the rock, kindles the fire of charity in their hearts. Fleury remarks that for this end, according to the needs of the times, God raises up saints of extraordinary austerity of life. The hardest hearts were touched at the sight of St. Simeon Stylites standing night and day for forty-seven years on a pillar—a continual holocaust for the sins of a sensual people—a sacrifice which would be incredible were it not attested by the evidence of eye-witnesses, and had not the West and East beheld the heroic man during his lifetime and saluted and venerated him as a saint. St. Daniel, another Stylite, in imitation of him, lived on a pillar not far from Constantinople. His exhortations inspired his hearers with sorrow for their sins, and his influence restored peace between the empire and the people of Colchis. Many other instances of saints, who appeased the wrath of God by their voluntary sufferings, might be cited. We might name a St. Patrick, a St. Boniface, the disciple of St. Romuald, and a St. Dominick Loricatus, so called from wearing a shirt of mail. The latter, not content with

such mortification, wore an iron chain on his loins and frequently scourged himself. St. William, Duke of Aquitaine, was the wonder of his age on account of heroism of another kind. From his ardent love of humiliation, he went barefooted and wearing sackcloth to seek admission to the monastery of Gellona. There he discharged the lowliest duties, served in the kitchen and bakehouse, carried wood on his shoulders, and led the horse or ass laden with provisions for the religious engaged in the harvest. And this humble monk was the conqueror of the Saracens and of the territory of Orange, the adored ruler of his people, the friend of Charlemagne, the father of a numerous family, and the husband of a virtuous wife, who all vied with each other in studying to please him. Such were the sacrifices he made when he withdrew from the world to the solitude of the cloister. The religious women of Ptolemais, when their convent had fallen into the hands of the Mahometans, from love of chastity, cut off their ears and noses to inspire the brutal soldiers with horror and defeat their criminal design. Happy virgins! who heroically sacrificed life to save their honour.

There is no need of multiplying instances to show that those, who could not be converted or reformed by other means, yielded to the sacrifices of heroic virtue, and gradually conformed their lives to the precepts of the Church. The most difficult task of all was to subdue the fierce and sanguinary temper of an arrogant people, characterized by northern barbarism and Roman corruption. It would be difficult to describe the variety of expedients wisely adopted by the Church to impress such nations with the mild spirit of the Gospel. I

prefer to invite the reader to consult the learned pages of Balmes on this head. Two names, out of many, shall be mentioned as conspicuous for their zeal in bringing about, by word and deed, the needed change.

The apostolic zeal of Blessed Richard was crowned by a rich harvest of sacred and Christian virtues in many parts of France. As Normandy refused to agree to a temporary suspension of hostilities, known as the Truce of God, and continued obstinately intent on revenge, the holy man prayed that some striking calamity might fall upon the country. God scourged the people with pestilence, and conferred on Richard a supernatural power. The Normans, in their distress, repaired to him, and, on swearing to observe the Truce, were cured by a few drops of wine brought, by the inspired Richard, in contact with some sacred relics.

In Italy, John of Schio, or of Vicenza, a Dominican, preached pardon of injuries. The inhabitants of Bologna, Padua, Treviso, Feltre, and Belluno cast themselves at his feet and forgave their enemies. God, it seems, imparted emphasis to his gestures and eloquence to his lips. In the plain of Paquera, near Verona, he assembled four hundred thousand persons, who wept as he addressed them, and swore to observe the precepts of charity. The peace of nearly all Lombardy was the happy result of this extraordinary scene.

The voice of the priesthood was continually heard throughout Europe; the tyranny of rulers was mitigated, the feudal system became less oppressive, family feuds, duels, and other ordeals called judgments of God, the licentiousness of the great, and the rapacity of cavaliers, or robber-knights, were much discountenanced

and diminished. Rousseau confesses that if government derives its greatest stability from Christianity, the people must, at the same time, acknowledge that their rulers had become less sanguinary and themselves more imbued with a spirit of gentleness. This revolution, he adds, is not the work of learning, seeing that, when it flourished most, humanity was not more respected, nor the rights of man more fully recognised.

The Popes were universal peace-makers. They interposed with authority to prevent or adjust quarrels between princes or nations. Respected as the representatives of the Supreme Arbiter of men, their mediation was universally accepted and their decisions were regarded as definitive. Thus it was that many wars were prevented, or soon brought to a peaceful conclusion. If dissension arose in any city of Italy, the Popes were prompt with their good offices to restore peace. This trait in the character of Innocent III. has been described by Hurter, whilst yet a Protestant, as one of the most striking in the life of this great pontiff. He had nothing so dear to heart as this object, and he spared no pains to effect it. He wrote letters, sent legates, gave instructions, remonstrated, prayed, menaced, ever with the pure intentions of a good pastor.

By works of this kind, of which a few instances only have been cited, the Church educated barbarous Europe, gave it a new life and more elevated sentiments. The spirit of religion penetrated every class of society and every action of life; and though deplorable abuses still existed, obedience to the inspirations of faith predominated generally in the minds and hearts of the people. When error and vice strove to gain their old ascendancy, zealous preachers came forth and revived a spirit

of piety and compunction. Let us take the ninth and tenth centuries, when a depraved clergy, and simony, fostered by the abuse of investiture, enslaved the Church and obscured its splendour. Priests of eminent sanctity came forth from the cloister, and burning with zeal for the reformation of abuses, rebuked princes, ecclesiastics, and the people, and emancipated the Church. Gregory VII. is conspicuous above all others in employing his transcendant powers in accomplishing this great work. He felt the want of his age, and the necessity of a reformation. He was the first to make reform a rallying cry, and to address himself to the task with heroic courage. Catholics, unworthy of the name, have dared to asperse this noble Pontiff; but illustrious Protestants, such as John Voigt* and Henry Luden,† have strenuously defended him. The vast reformation, conceived and commenced by Gregory and effected by his successors, "secured the liberty of the people and the rights of private persons, restrained every form of oppression, and restored morality and civilization."‡

Some crimes had almost become unknown. Suicide, for example, reputed as heroism by the ancients, at present so frequent in England, and palliated in vain by Montesquieu, had been so reprobated that, during the thirteenth century, there was, as Hurter§ observes, only a single case. The vice of blasphemy was

* Hildebrand und seiner Zeitalter Volkes.

† Geschichte des Deutschen.

‡ Alzog: Kirchengesch, Zweiter Band.

§ Delle instituzioni e delle costumanze della Chiesa nel Medio Evo, t. iii. c. 31.

hardly known. The spirit of chivalry, frequently prone to excess, took a higher direction, and, true to its plighted word, made heroic sacrifices to bring relief to the poor and the distressed. Maidens appeared veiled with modest dress, and matrons divided their affections only between their husbands and children. If usurers still preyed upon poverty, the Church strove to repress the abuse by denying Christian burial to such harpies. If the thirst for gain induced some citizens to sell arms and munitions of war to the enemies of the Church and State (a custom, shameful and degrading, still permitted in a certain nation that need not be named), the Third Council of Lateran denounced and censured such cupidity. If robbers still infested the public ways, the nuisance was abated by the increasing number of pilgrims. Nor need I add that these pilgrims were hospitably received in pious establishments, then numerous in every country, but now hardly to be seen. Wreckage on the shores of the Baltic and other seas, inhumanly claimed as a right, was vigorously denounced by the Church as infamous, unjust, and cruel. The Church was the first that enacted stringent laws to protect commerce on the high seas from the pest of piracy. It was only on their conversion to the faith that the Northmen discontinued those savage incursions into the South, which were a perpetual menace to European civilization.* International rights were recognised and established. The Church and State worked together in friendly union for the general good. The infallible principles of truth and justice

* Adam. Bremens. De situ Daniæ, c. 96.

constituted the foundation of public order; individualism was discountenanced, and all nations were invited to recur to the great source of all good—Christian charity.

This renovation and progress of the human race, accomplished by the zeal and practical energy of the Church, furnished Lamennais with a theme worthy of the eloquence of that great but unfortunate man, whose fall is at once a subject for fear and for regret. He dwells upon the general and permanent results of Catholic influence, without regard to the causes which from time to time must inevitably disturb the public tranquillity. "Christianity," he writes,* "strengthened and tempered authority, sanctified obedience, established true social relations, reformed morals, and often supplied the defects of legislation. Christianity covered Europe with admirable institutions, which supplied the deficiency of State provisions, and by the gentle influence of its untiring charity made the suffering poor feel that they had an interest in the welfare of the commonwealth. Owing to its influence on ideas and feelings, man became sacred to his fellow-men. Passions still held some sway, and crimes were still committed; but religion drew from them new virtues by means of repentance. Actions and ideas, controlled by the immutable laws of duty, tended on the whole to the general good. This characteristic trait of the period was a power for the weak and riches for the poor. Instead of dreaming of an order of things exempt from all imperfection, those actively engaged in the work of regenerating society allowed the existing order to

* Essai sur l'indifference en matiere de religion, t. i., c. 1.

become perfect by degrees, and each, in his own sphere, strove to correct the special defects that fell under his observation. In addition to acts of liberality to relieve casual distress, many permanent establishments were erected for the aid of the indigent, and rose up at every step in town and country and on the highways as so many triumphal arches of charity. In these days it was not thought that the obligation of relieving the indigent was discharged by giving a morsel of bread, for it was felt that there are trials more distressing than physical want. A religion eminently spiritual and compassionate produced a new form of sublime sympathy, which brings solace to troubled souls and balm to wounded hearts. Not less noble in its emotions than exhaustless in resources, the Church did not confine its benevolent actions to works of corporal mercy. Asylums were opened for the weak of intellect and for those whose hearts were crushed by some overwhelming grief. Faith, being established, operated powerfully on governments and states, and society at large felt itself controlled by the infinite force of Christian charity." The author observes that Europe was advancing in that happy progress, when, unfortunately, it was paralysed by the sudden outbreak of the so-called Reformation.

We shall be heard again on some points here but lightly touched, and proceed now to notice the action of the charity of the Church in spreading education among the people.

CHAPTER X.

CONTINUATION OF THE PRECEDING ARGUMENT.

THE charity of the Catholic Church did not overlook the importance of educating the people. The monks and other ecclesiastics, as Bettinelli* truly remarks, were almost the only persons who were educated before, and for a long time after, the tenth century. The Church dissipated the darkness in which the world was plunged. In Rome science and art found their noblest representatives and principal seat.† From Rome were invited to other parts of Europe, and especially to France, artists, savants, professors,‡ and able artisans; so that, with Maffei,§ we can say, "From us has Europe received its education." Charlemagne invited to his court at Aix-la-Chapelle the most learned ecclesiastics; and when he conceived the noble project of providing his subjects with numerous schools, he could give effect to his plan only by entrusting the execution of it to the bishops, and to the abbots of monasteries.‖ One of those most actively co-operating with the Emperor was Theodulphus, Bishop of Orleans, who evinced very ardent zeal for

* Il Risorgimento d'Italia, pp. c. 2 in not.

† Lodovico Tomassini, Vetus et nova Ecclesiæ disciplina.

‡ See Baronius, A.D. 787, in Life of Charlemagne.

§ Verona illustrata, p. 338.

‖ Baluzii, t. i., p. 147.

the success of primary schools.* His example was followed by many other prelates. Lothaire is praised for having founded schools for the people; but as the scheme originated with the learned monks, Adelard and Walla, he only followed the example given him by the Church. Besides, his schools wanted the merit of giving gratuitous education. Eugene II. had already published wise and generous decrees,† drawn up at a council in Rome, for the popular diffusion of knowledge. "The wisdom of the Greeks and Romans," writes Spedalieri,‡ "had only a few and inefficient schools; whereas, in all the Christian States, universities were established, mainly through the agency of the Popes." The Church, the mother of all the sciences, extended to the universities that gratuitous education hitherto given to ecclesiastics in cathedrals and monasteries, protected them by special enactments, and supported the poor scholars, that they might pursue their studies without interruption. The first establishments of this kind were erected at Salerno, Bologna, and Paris.

Having premised this sketch, I shall enter into some details, which may help towards a due appreciation of the labours of the clergy in the education of the people, a great and glorious work, yet one of which many persons are ignorant, not only as to its extent, but as to its very existence. The facts to be mentioned are taken from the most trustworthy writers.

The first schools of science and classic literature in Bri-

* See his capitulary, ad parochiæ suæ sacerdotes. Apud Mansi, A.D. 797.

† Can. 43.

‡ Diritti dell' uomo, l. i., c. 20.

tain were founded by Theodore, Archbishop of Canterbury, and the Abbot Adrian, both of whom were sent by the Pope. These schools produced many eminent scholars. The founder of the literary institutions in Germany was Rabanus Maurus, Archbishop of Mayence. His example was imitated by other bishops and abbots, who awakened the dormant genius of the Germans, and gave it wings to soar aloft to the spheres of the most sublime speculations. Whilst Russia, despite the intrigues of Michael Cerularius, was yet in union with the See of Rome, it had its great centre of learning and civilization in the monastery of Peczerich, at Kiew. Armenia was indebted for its literary culture to a council held in 1243 in the royal city of Sis, as may be seen by the tenth canon of that council. It was the same with other nations. The people were, moreover, instructed by ecclesiastics not only in science and letters, but also in the arts. "The architects* were priests and monks. The Church of Our Lady of the Dunes was built entirely by architects, masons, and workmen of the Cistercian Order. The priesthood at that time presided over all civilization, and to them we owe in great part the happy inspiration of imparting to painting that beauty and delicacy of sentiment which characterizes Christian art, but was wholly unknown to the ancients. Bishops and priests produced the choicest works in gold, and made astronomical and musical instruments; many of them performed on musical instruments made by their own hands."

The Popes, as may be seen by reference to Tiraboschi,†

* Riporto le parole del Cibrario, Dell' econom. polit. del medio evo, vol. ii. † Muratori, Tiraboschi, Denina, Roscoe, &c.

were the Mæcenases of this great movement at this epoch and in the following centuries.* Gregory VII. was actively engaged in rendering the arts popular.† When, later on, laymen were qualified to continue the work, and the civilizing mission of the clergy appeared not to be so needed, yet did the latter continue to promote the rapid spread of science, literature, and art. And when culture declined, the clergy were ever prompt in reviving it. This is attested by innumerable writers, among these by Denina, when speaking of the monks of the twelfth century.‡

I am fully aware that some persons accuse the clergy, when education was altogether in their hands, of having neglected legislation, mathematics, and medicine. We reply, that the first revival of legislation, or of public law, was due to the Council of Toledo, and that the principles of criminal jurisprudence, never embodied by any previous legislator, emanating from that council, are admired at the present day as perfect. Guizot§ does not hesitate to pay his tribute of acknowledgment to the Church. The Gothic King of Spain, Reccâredeus, ordered the judges to assist at ecclesiastical synods that they might learn the law,‖ and continue under episcopal supervision lest they might forget or misapply the lessons they had learned. An edict of Clotaire authorized bishops¶ to punish judges by whom justice was badly administered, since they were the

* Storia della Letteratura Italiana, t. iii., l. iii., c. 6.

† Labbè x., p. 370.

‡ Delle rivoluzioni d'Italia, t. ii., l. xii., c. 6.

§ Histoire de la civilisation européenne. VI. Leçon.

‖ Conc. Tolet. iii., c. 18. Hardouin, t. iii., p. 482.

¶ Baluz., t. i., p. 7.

true interpreters of the law. To the fourth Council of Lateran are we indebted for a written and circumstantial procedure, instead of a summary and arbitrary process formerly adopted in the courts of justice. The glorious Constitution of England is based on Magna Charta,* which the learned archbishop, Stephen Langton, and the barons, required King John to accept. "To whom," writes Cobbet,† "do we owe our civil liberty? From whom have we received the laws which Lord Coke has designated as the birthright of all Englishmen, and which every American of the United States regards as the charter of his liberty? Are these privileges of Protestant origin? The enemies of the Catholics should blush at such interrogations. Perhaps the three estates of England, and trial by a jury of twelve—institutions which, with all their defects, have contributed to confer greatness and renown on England —are Protestant institutions. No; these constitutional forms were introduced whilst Papal Supremacy was fully recognised. They are not blessings derived from Lutherans, or Calvinists, or Huguenots, but the inheritance handed down from our Catholic ancestors. Chief Justice Abbot is the heir, in unbroken succession, to the judicial bench which King Alfred established at the time when his Majesty was zealously engaged in founding churches and convents."

Among the men whom England has most honoured, the learned Bede and Alcuin were distinguished for mathematical science in the eighth and ninth centuries.

* Magna Charta libertatum. June 15th, 1215.

† History of the Protestant Reform. in England and Ireland, let. iii., n. 92.

Gerbert, who, as Sylvester II., filled the chair of Peter, was a famous mathematician in the tenth century. Such was his zeal for promoting the studies of arithmetic and geometry, and his knowledge of both, that D'Alembert said that he would probably have equalled Archimedes had he lived in his time. Who has not heard of Roger Bacon, the astronomer, mathematician, physicist, chemist, physician, and mechanist of the thirteenth century? This immortal monk should be regarded as the master of the Barows, Wallises, and Newtons who belonged to the school he had founded.*

Constantine of Carthage, a monk of Monte Cassino, was eminent for his knowledge of astronomy and medicine. Muratori calls him a second Hippocrates. He translated the best Arabic works on astronomy and medicine, and won for the school of Salerno a high reputation. I do not assert, with some writers, that the science of medicine was made known in Salerno by the monks of Monte Cassino, and thence communicated to Italy and all Europe; but beyond all doubt, Romuald Guarna and Benedict Alfano, Archbishops of Salerno, also Bernardine Caracciolo, Archbishop of Naples, publicly taught medicine with great success. Many ecclesiastics taught it in different cities to counteract the evil practices of the Jews.†

The discoveries due to ecclesiastics prove the ardour with which they devoted themselves to science and to the general good. Hand-printing, which facilitated the invention of the printing press by Guttemberg in

* See Fabriani: Dei vantaggi apportati dagli ecclesiastici alle scienze, lettere, ed arti.

† Bettinelli nell' opera e nel cap. cit.

the fifteenth century, was in use among the monks before the year 1000.* To the monks of the eleventh and twelfth centuries we owe the scientific method commonly called the Scholastic. Speaking of the method in itself, not of its abuses, it might well be attributed to the inspired thought of some Aristotle or Plato of the science. It has been admired by all just philosophers, by Leibnitz and Wolf among the number. At the same time it has been condemned by sophists who either did not understand it or found fault with the barbarous terminology of some of its formularies, and with the subtle and trifling discussions to which it was often misapplied.

The optician is indebted to Alexander Spina, a Dominican, for the invention of glasses, a discovery unjustly claimed at a later period by the Florentine, Armati. The Franciscan Bacon invented burning glasses and the camera obscura. Music owes its rapid progress to the notes invented by the ingenious and gifted monk, Guido of Arezzo. It was in the middle ages that the art of miniature painting, and of the wonderful preparation of parchment, was invented by the monks. The texture of certain fabrics, with various colours and tints, was discovered by the Cistercians in Pomerania and Prussia. These same religious constructed boats for the exportation of their fabrics, and were the first to open the navigation of the Rhine.† They also established a flourishing wool trade in London.‡ The Humiliati brought the manufacture of silk and

* Requeno, Osservazioni sulla Chirotipografia.

† Hurter, supra, t. ii., c. 7.

‡ Math. Paris, Hist. major., p. 622.

woollen goods to perfection, and were the first to produce embroidery in silver and gold.

Thus did the Church, by cultivating the field of arts and letters, by educating genius and rewarding merit, by setting the example in its own hierarchy of raising to the highest rank, even to the Papacy itself, men of lowest birth, impart a new tone to society, and create the Third Estate, which is the strength and glory of modern nations.

In every country where Catholicity was established, science and art followed in its train. This will be seen later on. For the present I propose to show how Russia would have been enriched by the Catholic Church had not schism barred the way. Wladimir I., in the tenth century, converted* by his wife Anne, sister of the Greek emperors, Basil II. and Constantine VIII., embraced Christianity, caused his subjects to embrace it, and adopted means for raising them from the barbarous state of ignorance in which they lay neglected. For this end he founded schools,† introduced architects and artisans, built cities, and cultivated the waste lands. If the successors of the metropolitan, bishops, archimandrites, and priests, introduced into Russia about the end of the tenth century to preach the true faith, had not espoused‡ the unholy cause of Michael Cerularius,

* See the account of his conversion in the Annals of Nestor, in the History of Russia by Karamsin, and in the History of the Russian Church by Stahl.

† Besides the authors cited, see Storia dell' impero Russo, c. 3.

‡ The Russian Church was united to the Church of Rome to the end of the twelfth century, and, notwithstanding its subordination to the Patriarch of Constantinople, did not break off all relations with Rome before the fifteenth century. The Liturgical Books, still used

who corrupted the Eastern Church, Peter I., one of the most renowned sovereigns in the history of empires, would not have found his kingdom, after so many centuries, degraded by ignorance and barbarism. Catholicism, which aims chiefly at saving souls, carries with it at the same time the germs and vital force of all civilization. Its living energy, operating on the mind and heart of man, gives a new impulse to social movements and directs them, eradicates vicious habits, breaks down senseless prejudices, and would have repaired the ruin caused by the invasions of the Tartars, and inspired the Russians with indomitable courage, and saved their country from dishonour and barbarism. Schism fell like a blight on the land, and all progress was arrested. The schools and colleges founded by Wladimir and the Catholic clergy, which had changed the whole face of the country, were nearly all destroyed. A few educated men, who adorned the schismatical hierarchy, laboured to appease popular tumults, because their material interests made them desirous of peace. But these prelates had not the power of realizing the idea of civilization, the fruits of which proceed from mental culture, and have no attraction for peasants or peers steeped in ignorance. Civilization requires a peaceful, constant, and humble energy, derived from divine inspiration and sustained by a power of persuasion which comes only from God; and these qualities were not to be found in the branches cut off from the true Church.

in the Russian Church, were compiled when that Church was closely united to the Holy See. Among other writers, Alzog may be consulted.

We should not be surprised at this, seeing that in Greece itself the schismatical Church has failed to preserve the noble institutions which Catholicism had established many centuries before. This unhappy Church, as all who know its history will admit, constantly distracted with theological disputes, and with subtle disputations, so attractive to the babbling Greek sophists, had for years been declining. With the schism, the passion for interminable discussion became more vehement, and social development was impeded. Civilization was arrested, and only some vestiges remained in habits already formed under its influence. Homer, Plato, Aristotle, became merely works of sterile erudition, inspiring no new ideas, stimulating no new researches. The works of the Fathers of the Church were read for the sole purpose of discovering new quibbles, starting new contentions, and wrangling over them with prolix pedantry. Art and industry were discouraged. Meanwhile the avenging arm of God falls upon a nation which had risen in rebellion against the Church. The Mussulmans are let loose upon the devoted country. It was too weak to offer effective resistance. The clergy knew not how to speak to the hearts of the victorious Turks, nor win them to Christianity and civilization and blend them into one nationality with the vanquished, as the Catholic clergy had done with the fierce northern hordes. The Roman clergy, having laid the new foundations of society, were respected as the guardians of law and order. The priesthood of the schismatical Eastern Church forfeited all claim to consideration; they failed to preserve the literary culture which they inherited

from their predecessors, and culpably allowed Greece, formerly the seat of refinement, to lapse into barbarism, and Russia to remain in its chronic lethargy and stolid rusticity.

This contrast of light with darkness establishes the claim of the Latin clergy to be regarded as the founders of modern civilized life, even of that improvement which Russia* itself has slowly undergone. Had Catholicism

* Have the Russian clergy attained, by the impulse given to them by Peter the Great and his successors, a literary status worthy of their calling? With the exception of a few ecclesiastics, whose learning I acknowledge and admire, ignorance, it must be avowed, prevails among them even to the present time. Little or no improvement was effected during the long reign of Peter the Great. When the Synod was presenting to him, in 1723, an ecclesiastic for a bishopric, it felt obliged to confess that it could present only one of his ignorant subjects. (Compagnoni, c. xxxviii.) In the following year the Emperor, in a ukase of the 31st of January, gives us a picture of the Russian monks: "They are despised by all other religious and are the reproach of our own. They are dangerous to the State, the majority of them being a set of lazy fellows who made choice of the cloister from love of ease and indolence. . . . Do they study the Scripture, do they instruct the people? . . . What benefit does science derive from the monasteries? According to an old adage, we may answer that 'they are neither good for God nor man.'" And yet whatever little learning was to be met with among the Russian clergy was confined to those of the monastic body. As time went on there was very little improvement, as appears by the Synodal Report of 1837. In the preceding year 208 priests were degraded for infamous crimes, and many more punished for minor offences. The Report attributes such delinquency to the gross ignorance of the clergy. "These crimes could not be prevented, owing to the vast extent of the empire and to the very short period within which the seminaries have been in operation. Hence there is little culture among the clergy. Their education is only in its infancy, and the evidence of lingering brutality is not wanting. And yet this clergy have noble examples of piety in their predecessors in the ministry,

been allowed to spread its light over the vast empire of Peter the Great, his reign, like that of Louis XIV., would be recorded as the golden age of his country. As it was, he was but a Prometheus. He stole the sacred fire of art and science from foreign nations, by inviting learned men to his court, by sending Russian youths to foreign colleges, and this at enormous cost and under difficulties almost insurmountable. But his lofty genius, and eagle glance, and sound judgment, and inflexible will, and the other qualities for which he is so celebrated, would not have enabled him to become the creator and educator of his nation had not the Roman Church imparted to the rest of Europe the elements of universal civilization. That Church was the source of all the knowledge that was diffused among the nations converted to Christianity; and on this head we may cite the opinion of the Protestant, Müller:* "All the actual lights, not only in this country, but in many parts of the world, have radiated from one great centre, the Catholic hierarchy, which, on the fall of the Roman Empire, sustained and directed the human race. This hierarchy imparted to the human mind, if I may so speak, a galvanic movement, animating, reviving, and, despite various obstacles, elevating it by various processes to the perfection it has reached in recent times."

From these various and numerous benefits of the Church, followed, as a natural consequence, the authority with which the Popes of the middle ages were

and a high standard of morality in the former legislation of their spiritual fathers."

* Storia della Svizzera, l. iii., c. 1.

invested, with the consent of princes and people, of directing and controlling the temporal affairs of states and empires, an authority then universally recognised as a public right.*

Whilst this pontifical power continued, Italy held the first place among the nations. Her princes and republics were distinguished for valour, wealth, and political wisdom; her municipal towns enacted wise laws; her merchants, masters of every sea, and engaged in every commerce, enriched Italy and won the esteem of the world. This magnificent epoch closed with the glorious age of Leo X., with its wealth and splendour, and its bright array of the brilliant names of Trissino, Sigonio, Panvini, Davila, Ariosto, Tasso, Raphael, Michael Angelo, Titian, Correggio, Palladio, and of hundreds of others renowned in Italy and throughout the world.

* Hurter: Instituzioni e costumanze della Chiesa nel Medio Evo. Cantu, Storia universale, &c.

CHAPTER XI.

THE CHARITY OF THE CHURCH IN RESTRAINING TYRANNY.

We have frequently observed how the Church exercised a happy influence in repressing hatred and revenge, and inspiring the most impetuous tempers with a spirit of meekness. We shall complete the picture by showing how her beneficent action resulted in the extinction of tyranny, and in the edifying spectacle of eminent and heroic virtues adorning the thrones of kings and emperors. The Popes and the bishops proved themselves equal to the most arduous task of their mission, in resisting, in the name of humanity, the tyranny of princes.

Select the most extolled of pagan princes, a Titus or a Trajan. When compared with so many Christian monarchs, who drew their inspirations from the Gospel, they will be found inferior in wisdom, piety, and charity. This view is borne out by the examples of a king and a queen of France: the latter little known in Italy, the former praised and admired by the enemies of the faith. St. Bathildes, widow of Clovis II., governed the kingdom during the minority of her son, Clotaire. It was a happy day for France. By her wisdom, she preserved the country from foreign wars. She imparted, by her good example, a high tone to morality, and promoted, by her liberality, the happiness of her people. To

descend to details. She found the nation so oppressed with taxation that many fathers were obliged to sell their children to pay the exacted tribute. St. Bathildes immediately diminished the charges, strictly forbade the unholy commerce, ransomed with her own income the children that had been sold, and restored them to their parents. She founded monasteries and abbeys, hospitals for pilgrims and the sick, liberally endowed these establishments, and was constantly engaged in relieving the poor. She visited the meanest huts, and in person assisted the inmates whose misery and squalor rendered such attendance an act of heroic virtue. St. Louis, from the austerity of his life and gentleness of manner, has been reputed the most mortified of Christians and the most amiable of Cavaliers. He is thus described by Voltaire: "It seems that Louis was destined to reform Europe, were it possible to reform it, to make France a great power and a civilized state, and to be himself a model, in every way, for mankind. His piety, though that of an anchorite, did not divest him of a single quality required in a king. His wise economy did not stint his liberality. He knew how to combine profound policy with strict justice. Prudent and firm in counsel, intrepid but not impetuous in war, compassionate as if he had experience of every misery, he attained the highest perfection of virtue."

Such were the princes formed by the Christian religion for the government of the people. There was no Nero, no Caligula, wearing a Christian crown. There were many excellent rulers, who, by their genius, mastered the difficulties of the most complicated policy, discovered the plots and defeated the forces of their

enemies, and from a sense of duty ruled their subjects as fathers, gave them security, purified their morals, encouraged talent, rewarded noble deeds, promoted industry, and relieved every form of misery. When, however, princes proved false to the precepts of the Gospel, they became infamous for their vices, and turned the sceptre into a sword of oppression; and it is owing to the Church that such scandals were not allowed to take deep root within the palaces of kings. "The Christian religion," writes Montesquieu,* "prevented despotism from establishing itself in Europe." "Half a century of paganism," adds Feller,† "presents numberless excesses, more enormous than can be found in the entire Christian monarchy since the foundation of Christianity."

Notwithstanding this marvellous and beneficent action of the Church on society there are slanderers of the present day who are audacious enough to assert that she flattered tyranny and worshipped power. History stigmatizes this odious calumny as utterly false. Cæsar Cantu,‡ a classic writer of the annals of the world, when examining a recent work "The Age of Louis XIV.," by Voltaire, does not hesitate to say of that infamous writer: "This flatterer of kings detested priests and monks for restraining their power, and for favouring the people, whom the philosopher heartily despised."

And, in very truth, who supported the cause of the people in asserting their constitutional rights? To the

* Espr. des Loix, c. 3.

† Catéchisme philosophique.

‡ Storia di cento anni, vol. i., p. 55.

clergy the people were indebted for the liberty and privileges they acquired. The immunities enjoyed by the bishops and abbots were the foundation of popular rights. The inhabitants of towns were united with the bishop, and in course of time acquired municipal rights and a voice in the councils of states.* What served as an ægis to this newly-acquired power of the people? Who fostered, strengthened, and consolidated it? The bishops and Popes. Most renowned of all was Alexander III., who ardently espoused the cause of the Lombard League against the obstinate and treacherous ferocity of Frederick Barbarossa. The city of Alessandria, built at the time on the Tanaro, is a noble monument of the glory acquired by this illustrious pontiff, to whose wisdom and energy the Union was indebted for success.

When kingly power was not yet firmly established by a peaceful fusion of the people in national unity, when the barons abused their priviliges, when most of the land was possessed by a few rich and powerful citizens, who then raised their voice against oppression, soothed angry passions, restored peace, and gave vitality to civil progress? "It was happily," says Cibrario,† "a power respected and feared by all, blessed and invoked by the weak and oppressed, a colossus of moral force—the Pope. . . . His influence was eminently beneficent and civilizing."

The Popes, reflecting that they were appointed by God to command both princes and people, and inspired with great and generous views worthy of their exalted

* Cibrario: Dell' Econ. pol., vol. i.
† Dell' Econ. pol.

position and sacred character, protested with energy against every kind of oppression, and menaced the great ones of earth with the judgments of God. Innocent III. addressed these memorable words to the King of Jerusalem: "The more exalted is your rank, the more humble you should be, that God may exalt you in the day of his coming. If you do not turn to Him, who is the searcher of hearts, He will not turn to you; and without Him you can do nothing." The same Pontiff wrote thus to the King of Hungary: "Even to please a king one cannot approve what the law condemns. We cannot have two different weights and measures, nor offend the King of Heaven to gratify an earthly prince." When the Popes cited sovereigns to render an account of their bad government and laid a kingdom under interdict, the reclamations of the Vicar of Christ, united with the loud complaints of an oppressed people, gave effect to the Bull. "We have learned that the people are oppressed," is invariably found in such Bulls, and the allegation was proved by the facts.* Though this vast power was used with great magnanimity for the common good, the Popes have been abused in most offensive terms by certain enemies of the Faith. How unjust and contradictory are the judgments of men! Without dwelling on this head, I shall say with the Protestant Starck,† "that but for such a power Europe would have soon fallen under the yoke of one or many caliphs, and become inevitably

* Châteaubriand: Genie du Christian. Par. iv., l. v., c. 2.

† Entretiens philosophiques sur la reunion des diverses communions chrétiennes.

and shamefully subjected to a Turkish Government and to Oriental oppression and degradation."

It is, then, manifest that in defending subjects against the oppression of tyrants, the clergy were neither slaves nor cowards, but on every occasion raised their voice without fear, and often at great sacrifices, in pleading for the people, in protecting the innocent, and in preventing despotism from taking root in a Christian soil.

To illustrate more fully this noble struggle, this crusade of charity, by such champions as Catholicism alone can produce, two great emperors, Theodosius and Napoleon, shall be brought upon the scene. The facts to be mentioned will at once serve as a sample and an epilogue of the various untiring efforts made by the clergy in every country and state.

Theodosius, the humble disciple and defender of the Catholic faith, threatened Antioch with a terrible chastisement, in punishment of a sedition, during which his own statue and those of his father and children and of his most virtuous wife, Flaccilla, were broken and dragged through the mire. The numerous philosophers of this populous and powerful city at once fled to the country and hid themselves. St. Chrysostom, in eloquent and pathetic language, inspired by the impending calamity, severely criticises the unmanly conduct of the fugitives. In the general consternation, sympathy and relief came from one body only. The clergy and the monks alone were the friends of the terrified citizens. The monks, issuing in great numbers from the grottoes and tombs in which they were buried alive, ran to the forum, appealed to the imperial officials, and surrounded

the court of justice to rescue the prisoners who were condemned to capital punishment. When they succeeded in having the trials, the executions, torture, and confiscation suspended, they sent commissioners to the Imperial City. Macedonius, one of the Anchorites, instructed them to say to the emperor: "Thou art a man; all your subjects are men also, made to God's image. Will you, then, destroy the images of God to avenge the images of stone or of metal? It is easy to recast your statues, but all master of the world as you are, you will find it impossible to restore a single life that you shall have taken away."

The Bishop Flavian, in suing for the pardon of his erring flock, pleaded before Theodosius with impressive eloquence, accompanied by sighs and tears. He appeased the wrath of the emperor, who with great emotion replied thus: "Go, O Pontiff, and reassure those who live in fear and agony. If the Son, nailed to the cross by those on whom He conferred so many favours, had deigned to pray for them, am I to find it hard to pardon my subjects, who am, like them, but a mortal man?"

Theodosius, however, soon afterwards pronounced a sentence of extermination against Thessalonica, where his lieutenant, Botheric, had been assassinated and mutilated by the mob, and some troops massacred and the rest put to flight. The innocent and guilty were indiscriminately condemned in a decree of the enraged emperor. The bishops, with St. Ambrose at their head, dismayed at the intended slaughter, begged of the emperor to withdraw the decree. The emperor promised to do so, but was soon prevailed upon by the

perfidious suggestions of Rufinus to execute the bloody sentence as an example to terrify others. The tempest burst upon the devoted city. Seven thousand inhabitants were butchered—men, old and young, women and children, plebeians, patricians, citizens, and strangers.

At the news of this bloody execution Ambrose wept bitterly, expressed his horror, and addressed a letter to the emperor full of sorrow and grave reproach. When Theodosius came to the cathedral, the bishop, in his pontifical dress, standing in the vestibule, forbade him entry, saying: "You have not, O emperor, felt the enormity of your guilt, since you do not refrain from communion with the faithful. Could you presume to receive the Body of Jesus Christ with hands reeking with human blood? Would you dare to taste the Adorable Blood with lips yet defiled by an order for the massacre of so many human beings?" The emperor withdrew, penetrated with regret. Eight months later, at the approach of Christmas, on being admitted to the sanctuary, he divested himself of his purple, mingled with the penitents, called *prostrati*, bathed the floor with his tears, and struck his breast. Though Ambrose relaxed the severity of the canons in thus reconciling him to God and the Church, the illustrious penitent gave evidence, for the rest of his life, of the sincerity of his repentance. He constantly respected the laws of humanity and charity, as shown by his clemency on the discovery of a conspiracy at Constantinople, and by the mild character of his legislation. He became so remarkable for mercy that the same Ambrose was able to describe him as feeling as if he received a favour

whenever he was asked to grant a pardon, and as most prompt to forgive when his sense of displeasure was strongest.

We pass over a series of centuries, and come to the first decade of the nineteenth. Napoleon, the most extraordinary man that appeared for ages, found an antagonist, unarmed but intrepid, in Pius VII. I am not going to speak of this Pontiff as the defender of the freedom of the Church, of ecclesiastical discipline, of the rights of the Holy See, of the inviolability of the property of the Church. I speak of his firmness as a defender of public right and of nations, in refusing to join the continental league of blockade against Great Britain—a refusal that was the principal and true cause of the implacable resentment of Napoleon. He would not involve his subjects in the irreparable disasters of war, nor break off communication with his Catholic children in England, nor violate the laws of justice, of which, by God's appointment, he was the guardian and avenger. He would not dishonour the supreme priesthood of peace and his character of universal paternity, nor subvert by a bad example the foundations of public right, which is the guarantee of the general interests of nations and of the stability of thrones. He was told that the Government of England was heretical, that he had nothing to hope from such a Government, that his declining to obey the will of the French conqueror would bring ruin upon Rome. On the 21st of March, 1806, the Pope, gentle but resolute, wrote to Napoleon: "We, the Vicar of the Eternal Word, who is not a God of dissensions, who came upon earth to appease enmities, and to announce peace to all,

to those who are strangers as well as to those who are neighbours, according to the expression of the Apostle, how could we deviate from the instruction of our Divine Master? how act at variance with the mission He has assigned to us? It is not our will, it is the will of God, whose place we hold on earth, that imposes on us the duty of peace with all, without distinction of Catholics or heretics, of neighbours or strangers, of those who may injure or those who may assist us. We cannot betray the office which we hold from the Omnipotent."

When urged by new reclamations and menaces, still inflexible in his resolution not to close his ports against the English, he addressed a letter to Cardinal Caprara, on the 21st of August, 1806, to be communicated to the emperor, stating: "Though it were certain that the English will not believe that Rome is ruined on their account, and will never learn it, a sense of duty alone decides the course we shall pursue. Whatever may happen, we leave our cause in the hands of God, who is above us, and above all rulers, however great and powerful. We have confidence in the divine assistance, which will come at the time fixed by infinite wisdom. . . . Such are our sentiments. Your Eminence will regard them as our Testament. We are ready to sign it, if necessary, with our blood, consoled, should persecution arise, by the words of our Divine Master, 'Blessed are they who suffer persecution for justice' sake.'"

We omit other similar documents. Let the world, which is so affected by the trials of this great Pontiff, say whether he bowed to tyranny or set it at defiance; say whether, being unable to resist it, he did not become its victim rather than purchase peace and regain his

possessions by unworthy compromises and a degrading submission. An English Protestant will answer for all:* "France dictated laws to all, according to the political views of its sovereign. There was not a single state in Europe which was not made subject to a single ruler, in violation of every kind of right and tradition, out of hatred to England. Who would believe that a single member of the community of the European States bravely resisted the usurpation, a single voice denounced it? This generous and noble manifestation was not made by a powerful prince, nor by a sovereign that could hope for protection or cordial sympathy from England. This protest came from the Pope. Though he had no power of defending himself, nor could look for assistance from any quarter, he refused to publish the decrees of Berlin and Milan in his states, proving that he was the intrepid guardian of public right in all Christendom. To the Popes we owe a debt of gratitude. They were the first to defend us and our property against unjust despotism. The result, rather the fruit, which was produced by this difficult and onerous position of the Pope, was this, that the English have come to know, and feel with deep emotion, that the Pope is the defender and the only firm supporter of the most equitable principles relating to thrones and states." Proud Albion has since forgotten this papal magnanimity, and has shown a gratitude strange indeed. The Holy See has no regrets for its noble action, and would again, in like circumstances, act in the same manner, trusting to prayer, and hoping that

* Le Portefeuille, ou Documents politiques relatifs au temps present, pt. i., p. 82 et suiv.

the true religion of Jesus Christ shall triumph in a nation, proud of being recognised as queen of the seas.

I conclude by remarking that the Bull of Excommunication fulminated by the most gentle Pius was "the pebble cast against the foot of the idol of the world."* Dragged from his states far away from Rome, this immortal Pontiff left an example which the Roman clergy nobly imitated by passively resisting the imperial decrees.† See how the clergy flattered tyranny every time it dared to run riot on a throne! ! !

* Parole di Cesare Balbo nel *Sommario della Storia d'Italia.*

† Balbo, *supra*, observes: "The resistance of a few despised priests, the only resistance then made by Italy, was something to be admired. . . . I do not believe that there ever was such an instance of that united, resolute, civic, and unarmed courage which wins sympathy in its struggle with oppression."

CHAPTER XII.

THE INFLUENCE OF CATHOLIC CHARITY ON CRIMINAL LEGISLATION.

When the spirit of charity had thus proceeded from the Vatican and given a new life to the world, criminal legislation was brought under its influence. The merit of abating the rigour of that code cannot be denied to the Church. Its penitential canons, which were observed for many centuries, and aimed at exciting sorrow for guilt, furnished excellent models for framing laws relating to the punishment of criminals. "Is not this," writes Guizot,* "the aim of wise legislation? Is it not on this principle that the most celebrated publicists of the last and present centuries have called for a reform in European criminal legislation? Open their works—those of Bentham, for instance—and you will be surprised at finding so many resemblances between the kind of penalties they recommend and those imposed by the Church." Thus do the Protestants eulogize the mild spirit of the Church, the common mother, ever desirous of reforming, not of crushing, the guilty. The canonical axiom, "*Ecclesia abhorret a sanguine*," is not an empty phrase. The right of asylum—censured by

* Histoire de la Civilisation en France, p. 177.

modern reformers, who, however, claim it occasionally for themselves—though sometimes abused, is it not another proof of the maternal solicitude of Holy Church?

Bishops not unfrequently appealed to the ministers of justice to mitigate the penalties of the law. St. Augustine, in writing to Macedonius and Marcellus, witnesses to the horror of the Church for capital punishment, and to the care she takes, when the sentence of death is not commuted, to secure the eternal happiness of the victims. This sentiment of compassion had for a time so far prevailed that the greatest criminals, hitherto confined in public prisons,* were consigned to monasteries to do penance for crimes committed against the state or against individuals. This usage was common in France, especially during the first two dynasties. Speaking of France, we may remark that when St. Louis IX. prescribed branding with a hot iron as a penalty for blasphemy, Pope Clement IV. asked him to commute it to imprisonment. The same Pontiff, fearing that the example of so holy and revered a prince might be followed, wrote to the King of Navarre, "that he would not have him imitate in this matter the illustrious monarch of the French." Who would believe that English civilization, at the present day, condemns deserters to such punishment? In 1757 a law was made in France inflicting the penalty of death on the authors of impious works. The French clergy who met in Paris that year petitioned the king to repeal it, and their prayer was granted. At the same time

* Fleury: Mœurs des chrétiens, p. 326 (édit. de 1776).

they implored his Majesty to adopt mild but effective measures for restraining writers who infested society with their doctrines and provoked the vengeance of heaven.

With such evidence before us, it may be truly asserted that there was a time when capital punishment was excluded from the criminal code, not from vain ostentation, or from that desire to gain the applause of philanthropists, which certain legislators of late evinced, but through the holy and benign influence of the Catholic Church.* Were further proof needed, I might appeal to the Eden of Paraguay, under the government of the Jesuits, the one example of terrestrial happiness. In several states in Europe we find striking instances to the same effect.

Let us take Hungary. The founder and apostle of that kingdom, the holy King Stephen I., when drawing up a body of laws for the promotion of culture and happiness among his subjects, limited the penalty of death to cases of voluntary homicide and of high treason.† Taking, perhaps in a literal sense, the words of our Lord, mentioned in St. Matthew, xxvi. 52, he caused those to perish by the sword who had killed others with the sword. But Ladislaus I., as brave a warrior as Stephen, could not endure the sight of the blood shed by enforcing such a penalty, and substituted for it the penalty of confiscation of goods and loss of liberty. If at a later period Bela III. was constrained

* Buss: Revue théologique de Freiburg, t. iv. See also De Héricourt, Lois ecclésiastiques.

† The texts of the Laws of St. Stephen I. and his successors have been collected by Bonfinio.

to revive capital punishment to repress brigandage, the proclamation of the law sufficed to restore order. In the excess of his clemency, Andrew II. went so far as freely to bind himself never to alter the humane legislation of his predecessors; permitting his subjects, should he violate this engagement, to rebel against him, and to regard themselves as absolved from their oath of allegiance.* It is only in the annals of a Christian monarchy that such facts connected with the history of legislation can be found.

The same mild spirit appears in the penal legislation of France during the reign of Pepin and the other Carlovingians. This is to be ascribed to the fact that such legislation emanated from assemblies called capitularies, composed largely of bishops and priests.† If Charlemagne dealt severely with the Saxons who had violated his decrees and relapsed into idolatry, his conduct was very different in the rest of his vast empire. Such penalties as were in use in the conquered nations —Italians, French, Germans, Bavarians, Thuringians, Frisons, Gauls, Burgundians, Bretons, Gascons, Goths, and Lombards—were in general retained. But the provisions for capital punishment were modified, and slaves received better treatment. Fines were augmented in proportion to the wealth or guilt of those who violated the laws. To material force, which punishes crime, he preferred religious force, which prevents it. This force he applied to the good government of his subjects, to make them obedient and to convince

* The Decree is found in Bonfinio, p. 37.

† See the historiographer, John George d'Eckhart.

them of the justice and equity of the institutions they enjoyed. To cite the whole preamble of his capitularies would be tedious; but some passages may be read with great advantage by those who govern. "We desire," writes this illustrious legislator, "to animate your solicitude, O pastors of the Holy Church of Christ . . . in order that your vigilant care and discreet admonitions may conduct the people of the Lord to the pastures of eternal life, and that, by exhortation and the holy example of your lives, you may carry on your shoulders the stray sheep back to the secure enclosures of the true fold. Should you find anyone transgressing the canons and traditions of your fathers, see that he may not be devoured by the crafty wolf. . . . On this account we have resolved to send our envoys to you, that they, supported by the authority of our name, may, with you, set right whatever needs correction." By such measures he was able to humanize, unite, and civilize his subjects —by securing tranquillity, promoting industry and agriculture, and inspiring them with love for the Church and their sovereign.

A like charity tempered the criminal code of England, and of Denmark in the reign of Eric II. The penalty of death was reserved for the crime of treason, but might, if surety was found for the culprit, be commuted by the king.* From the time of Alfred the Great the English legislation became

* See Annales of Roger de Hoveden, printed in a collection entitled: "Rerum Anglicarum Scriptores post Bedam præcipui." Francfort, 1601.

more humane,* and the people so moral that Alfred could boast that he suspended a golden bracelet by the highway, which no one attempted to steal, however dark the night might be, or great the security against detection. This pious prince made the following rule his guide: "He alone is a true Christian king who looks upon himself, not as a king, but as a subject, who does not set himself above the power of the bishops, but submits with humility and docility to the law of Jesus Christ promulgated by them."

In the kingdom of Moravia, though always in a state of convulsion and revolution, the criminal code was not of a sanguinary kind, especially during the long reign of Swatopluk, who loved the mild principles of the Gospel.† This policy was reversed by his son Swatobog, who, despising the remonstrances of the Archbishop Methodius and insulting the Church, wished to supply, by cruel legislation, the want of that religious aid of which he deprived himself.

We are struck with admiration in observing how Casimir I.,‡ without any penal laws, and by the Gospel only, restored the kingdom of Poland, added Silesia to it, and by promoting civilization and commerce, ruled over a contented, prosperous, and loyal body of subjects. He appeared as a father among his children, and his virtues were imitated by his people. A few transgressions were punished with fines; crimes

* The institution of trial by jury is attributed to Alfred, though Meyer does not admit it.

† Thomas John Pessina of Czechorod: *History of Moravia.*

‡ John Dlugossi or Longini: *History of Poland.*

subject to ecclesiastical penalties were rare; capital punishment and torture unknown. The moral force of religion sufficed for the efficiency of his government. This happy state of affairs continued for many years after the death of the holy king.

We will not stay to inquire whether such legislation was better suited to redress an injury than to punish a crime, or whether it defined the due proportion of penalty with exact and philosophical gradation. Our aim is to record a fact which reflects honour on the Church, and to show that wherever there has been a society Catholic not only in name but in practice, there, by an inevitable consequence, penal laws were mild, few being necessary on account of the rare and slight violations of the law. We might add that the civil laws at that time required no sanction, since the true Catholic submittted to them for conscience' sake. If the penal codes have lost the character of moderation, this must be accounted for by the perversity of the people, the violence of factions and sects, and the revolts against the Church and society.

But who is to blame for the execution of so many victims? Beyond all doubt the supreme authority is invested with power to take away the life of a great malefactor, and would that it were never called upon to use it. The penalty of death is not only lawful in certain cases, but is sometimes necessary for maintaining public order and promoting the common good. Beccaria and others deny this right, but their sophistry is irreconcilable with the rigorous demonstrations of science and

history. This supreme means of defence is proved by various legists, and by Taparelli* especially, as undoubtedly legitimate when needed for the safety of society. The halter and the axe may then only be cast aside when the nations shall duly revere the Church and submit to her mild authority.

* Saggio Teoret. di Diretto Naturale, pt. iii., diss. 2, art. 3.

CHAPTER XIII.

THE CHARITY OF THE CHURCH CONSIDERED IN THE RELIGIOUS ORDERS.

I HAVE frequently reflected on the advantages accruing to society from the religious orders. It seemed to me that better subjects could not be found in the state than these humble, good, peaceful, and laborious monks, who devote their lives to prayer and ask no favour from the Government. Their retirement from the world has undoubtedly lessened the number of restless, insatiable, vagrants who are to be met with everywhere, professing to seek for employment; of those engaged in various professions that are overcrowded, and unable to earn a livelihood; of those turbulent and lawless spirits who are plotting against the State and endangering its safety. When one has lost all his friends, and is neglected and despised by strangers, he may find a home and peace of mind in a cloister. Great sinners, truly penitent, find an asylum of expiation in a monastery, withdrawn from the society of those who abhorred and contemned them, and rescued from the danger of despair. Tranquil souls, having no relish for the turmoil of the world, and attracted only by heavenly things, find in the religious house the solitude so ardently desired by them. The generous renunciation of earthly goods and pleasures by many religious of rank enabled families

to retain their status and their inherited possessions. "You would not," writes an old nun to her nephew, Voltaire, the declared enemy of religious life, "now have an income of eighty thousand francs (£3,020) if some of your relatives had not taken the cowl or the veil." Yet did this philosopher, regarded by many as an oracle, express an apprehension that the increase of religious houses would lead to the extinction of the human race. So far from this result taking place, we find the population ever on the increase, and an emigration on a large scale necessary to relieve many congested districts of Europe. I abhor the doctrine of Malthus, "that God has created more beings than can support themselves," and his proposal to correct the error of Providence by an Act of Parliament; but I deduce from it the vast utility of religious congregations of both sexes. With the increase of religious houses are opened out new and various lines for the development of human genius. They who follow the counsels of the Gospel, and walk in the footsteps of our Divine Master, are living models of perfection, a constant protest against the corrupt morals of the world, victims who, at great sacrifice, render gratuitously to the Christian world holy and generous services, which it needs, yet fails to recompense.

Viewed in this respect, the institution of religious orders appears to me to be a blessing of the highest order. Let us now see how far history proves that the orders have corresponded to the great idea of the charity of the Church in creating them.

To escape the horrors of persecution and the dangers of the world, some Christians retired to caves and

deserts. Such was the origin of eremetical life, with St. Paul the Hermit as the first example. St. Anthony, who also sought refuge in the desert, became the father of innumerable spiritual children, and his sister founded a community of nuns. "The deserts of Egypt," as St. Chrysostom expressed it, "had more solitaries than there are stars in the firmament. In seeing them you would take them to be so many angels come down from heaven to earth, an Elias, Eliseus, a John the Baptist, or some of the apostles. Their narrow cells do not yield to heaven itself, for the angels and the King of angels come to visit them. They form a society with a single heart, and whilst living in the flesh have divested themselves of every carnal desire." If I were to repeat the eulogies pronounced by this father, whose eloquence equals that of Cicero or Demosthenes, in five homilies and three books on the merits and excellence of the religious life, the most avowed enemies of that state might be awed into respect. But my present aim is to bring under view the mutual charity and unity of spirit which prevailed in this holy brotherhood. "All of them," continues this renowned orator, "have but one and the same will, one joy, one desire, one hope. With them everything is adjusted by one fixed and common standard. Perfect order, singular moderation, universal benevolence, a studied care to maintain harmony, and even a cheerfulness which nothing could alter, reign among them." Their mutual affection did not lessen their charity for the rest of mankind. "They prayed continually for them, and chastised themselves to supplicate the mercy of God in their behalf. When prayer was ended, they went to labour, and relieved

the poor with the work of their hands. Sometimes, in great public calamities, they issued from the desert to defend the oppressed, to comfort the sick, to console the afflicted, or beg bread for the starving poor."

Such is the description given by St. Chrysostom of the primitive anchorets and monks. In it we have the portrait of all the religious orders still existing, and serving under the banners of St. Basil, St. Benedict, St. Romualdus, St. Bruno, and other illustrious founders. But the full appreciation of their services requires something more than the citation of a few extracts from the "golden-mouthed," and the considerations, however important, mentioned by us in previous chapters. We must relate more fully the facts we have touched upon, and add to their number facts not yet referred to.

Libraries were destroyed by invading barbarians. The monks, and the monks alone, made a search for the few books that had not been burned or otherwise destroyed. They collected them in every quarter, and to provide against the casualty of a similar fate, multiplied the copies. Not only did they transcribe the Sacred Scriptures, but all the works of ancient literature—oratorical, poetical, historical, philosophical, legal, scientific, medical, and geographical. Who can estimate the importance of such services to modern science and to those writers who may come after us? It is truly painful to refer to the Vandalism of modern innovators, who destroyed most of these treasures. The fury of the Calvinists destroyed more than two thousand precious copies in the single Abbey of Cluny. What wonderful solitaries were they who preserved for us

the intellectual treasures of many ages, without which we could not boast of our modern civilization! They rescued the books from oblivion, and allowed their own names to be forgotten. To them we are indebted for the authentic chronicles of the history of nations. They appointed a skilful writer to collect facts, to note down events, favourable or calamitous, occurring in cities, kingdoms, or great families. The notes were read in a general chapter on the death of the emperor, rectified if necessary, and written over again with more care, and then as many approved copies were made as were required for the libraries. These precious manuscripts are the sources from which is drawn the greater part of the history of the most obscure period of modern nations, not excepting Russia, which recovered its annals at Kœnisberg in 1767, when the chronicle of the Catholic monk Nestor, coming down to the year 1115, was discovered. This is the most ancient monument of the history of Russia in the national language, and is regarded as such by the most trustworthy critics. Thus, whilst all others were careless and silent, the religious alone were mindful of posterity, and preserved for its instruction the lessons of the past.

Whilst the monks were studious to preserve the literature of the past, they rendered a service of a different kind, yet vastly important in its way, by their skill, indomitable perseverance, and success in agriculture. Where wolves and serpents only were to be seen, there they built a church and their humble huts. They soon changed the face of all around them. The lands given to them were of the worst description—sandy plains, marshes, rocks, mountain tracts, with destructive tor-

rents, or savage woodlands. In a few years nature yielded to the touch of industry; the plains were covered with waving corn, the hills planted with fruit-trees, and the forests filled with flocks and herds.

By the monks, who maintained discipline in the cloister, the soil was ploughed and tilled, and agriculture, the source of all wealth, was revived in Italy and introduced into other countries. Rural festivals in Germany still commemorate the monks who planted the vine on the banks of the Rhine. England was indebted for the same cultivation to the monks whom it expelled; and since then that cultivation has considerably fallen off. It was by monks that the plains and woods of Holland, of North Germany, and of Spain were filled with flocks, and the commerce of these countries established and directed. The increased income of the monastery did not lessen the austerity of the rule nor displace the coarse habit. The wants of the community being supplied, all that was unnecessary for that purpose was given to the poor. In addition to daily alms given to mendicants, families reduced to want, parents with many children, and young persons whose virtue might be exposed to the trials of poverty, were relieved by the charity of the religious. The monks expended great sums in erecting buildings, and thus enlarged the vast field which Christianity had opened out to the fine arts. For example, the monks of St. Albans abstained from wine for fifteen years to be able to rebuild a part of their monastery. The hospitality of convents to travellers is proverbial. The restoration of highways, the construction and repairs of bridges, and the providing of boats and pilots for

the transit of rivers, were works often undertaken, even under a vow, by the Catholic solitaries. The learned Cibrario cites many instances. The bridge over the Rhone at Avignon, a classic example of architecture, is their work. St. Bernard of Mentone founded, on the most elevated and savage summits of the Alps, those admirable hospices which the communistic philanthropy of our day has ruined, confiscating the property of the monks, and cruelly persecuting these heroic benefactors of the human race.

Let me add that in the cloister every class found a home, every misery a remedy. There only could they who had been indescribably unhappy regain their peace of mind. "For a long time," writes Voltaire, "the existence of such asylums was a great resource to those who had been the victims of a fearful tyranny, under the rule of Vandals and Goths. With the exception of a few nobles in the city or country, all were slaves. Thousands withdrew from war and a brutal despotism to find repose in religious houses." To these secluded retreats men of the highest rank and greatest power often came for advice. Totila visited St. Benedict in his cell, and, suppliant at his feet, heard those wonderful responses which announced his conquests, his disasters, and death, and retired pale and trembling, after commending himself to the prayers of the saint.

I have now to call attention to another wonderful creation of Catholic charity, which we may call a fusion of religious and military life. This union of arms with the virtues of the solitary has given rise to an institution singular in its kind, at once military and religious, such as was never seen by Greeks, or Romans, or by

any ancient nation. Armed in the name of Jesus Christ, and marching under the protection of the Blessed Virgin and the saints, the knights bound themselves to protect the holy places from the incursions of the Mahometans, the highways from brigands, to guard pilgrims on their journey, to render assistance to the sick, the defenceless widow, and the orphan, and to defend religion and public order. Such was the aim of these generous soldiers, not, as has been unjustly and impiously alleged, to propagate the Gospel with the sword. These military orders were numerous. It is only necessary to make mention of the most famous, —the Order of St. John of Jerusalem, the Templars, the Teutonic Knights. In addition to the engagements already named, the members took the ordinary three vows of the religious state. The other military orders resembled these. Their names we omit; nor shall the special statutes of any be set forth, though the Knights of St. John and the Templars were severally indebted for theirs to Blessed Gerard and St. Bernard, whilst the rule of the Teutonic Knights was modelled on that of the Augustinians. History has recorded the glorious enterprises and prodigies of valour of these brave men. They fought like lions against the Turks, even when, overborne by vastly superior numbers, they were compelled to retreat. They never laid down their arms, and never turned their backs to the foe. Well have they merited of the Church and of society at large, prodigal as they were of their blood and of life itself, shining as stars of protection for all who needed their succour. Cantu thus writes: "It is beyond all doubt that chivalry has never appeared more worthy of

admiration than in the military religious orders, in which it was necessary to make a sacrifice of all the affections, to renounce the glory of a warrior and the solitude of the cloister, to assume the responsibilities of two states of life, to serve in the camp and to discharge the duties of a monk, to be the terror of the enemy and the consolation of the afflicted. The knights in Europe went in search of adventure in the name of gallantry and of honour, the religious knights in the name of poverty and misfortune. The Grand Master of the Hospitallers styled himself the guardian of the poor of Jesus Christ; the Grand Master of the Order of St. Lazarus should be a leper. The poor were called by the knights '*our masters.*' Wonderful power of religion, which, at a time when the sword was everywhere victorious, taught the valiant to be humble, and showed that pride was not, as commonly believed, an essential element of bravery!" Though some of these religious dishonoured their calling, and some of the orders became degenerate in course of time, and the Templars, on account of grave excesses, were, after an existence of two hundred years, justly suppressed,* no honest man can deny that immense services to humanity had been rendered by them in performing acts of the most sublime and touching charity.

It would be impossible to enumerate here all the other religious orders, and to speak of the excellence and merit of each. They have glorified the Church of

* In reply to the criticism on their suppression by Mosheim, Potter, Voltaire, and some Italians, see the vindication by Bernardo Guidone, William Durand, Mussato, Mariana, and other conscientious writers.

Jesus Christ, have given to the world remarkable men, raised by grace to the summit of evangelical perfection. The malignant cynic of Ferney could not deny it. "I cannot deny* that at all times great virtues were to be found in the cloisters. Even at this moment there is no monastery in which great souls, that are an honour to human nature, are not to be found." As I must not wander from my subject—charity to the neighbour —nor yet confine myself to those institutions, properly so called, of charity, either devoted to the redemption of captives or to the care of the sick, I shall place before the reader some observations which apply equally to all the orders.

The greatest benefit that can be conferred on society is the diffusion of moral principles, and their application to government, to political and social economy, to the sciences and arts, and to all the details of private life and civil intercourse. Such a task exeeeded the power, as confessed by every man of sense, of all philosophical theories, with all their investigations, and discussions, and vain experiments. The best moral systems devised by reason only were incapable of reforming the pagan world or making the philosophers themselves virtuous men. In recent times such systems, as Montalembert observed in his discourse before the French Academy, have excited the minds of the public without being able to govern them. A religion which not only proclaims important maxims, but gives the necessary aid to put them in practice, can alone touch the heart and effect great reforms. This Christianity has done; and

* Essai sur les mœurs et l'esprit des nations, t. iv., c. 135.

the bishops and secular clergy have fulfilled this exalted mission in every age. The religious orders came to their aid, and were everywhere zealous and efficient auxiliaries.

Some of them devoted themselves to the religious instruction of rural districts, and traversed woods and mountains to catechize ploughmen and shepherds, and taught these rude peasants to love God and their neighbour. Others, by their mild and earnest preaching, reformed the lowest classes in the great towns. There were others who, by promoting in a special manner devotion to the Blessed Virgin, inspired sinners with confidence and maidens with modesty, consoled the sick and the oppressed, taught resignation to the poor, brought peace to the dying, and, being incapable of deceiving those who confided in them, secured tranquillity for states and prosperity for families. These services I cannot draw out in detail, nor can I particularize the great men—prodigies of learning and charity—produced by the religious orders. We cannot, however, pass over three of these institutes, on account of the immensity of the good and arduous work done by them.

At the time when fearful disorders were caused by the Albigensians, the Paterini, the Waldenses, and other sects, two incomparable men appeared—St. Francis and St. Dominick. Burning with zeal for extending the empire of truth and of virtue, they founded two institutes for reviving Christianity where it was declining, and preaching it where it was unknown. Francis ordered his disciples to beg their bread day by day, to walk barefooted, to wear coarse

garments; and divided kingdoms and provinces among them, whither they were to go, as new apostles, to dispense the treasures of charity and salvation. Not to mention those who were distributed through Italy, he sent Bernard of Quintavelle to Spain, Brother Angelo to England, and John of Penna to Germany. Whilst the general supervision of France was confided to Brother Pacifico, Brother John Bonelle had special charge of Provence. Pacifico was a converted troubadour, whose flowing and harmonious rhymes were rewarded at the hand of the emperor with the laurel crown, and merited for him the title of "King of Verse." He became a messenger of God and of Francis, and made such extraordinary conversions that Paris and all France were filled with admiration. The magnificent destinies, offered to mankind by Christianity, began to be realized by the zeal of a few brothers, whose very presence seemed to be a new apparition of Jesus Christ. Their mission was soon opened in pagan countries. They fearlessly proclaimed the Gospel in Morocco; at Ceuta; and at Seville, then subject to the Moorish yoke. If Mussulman ferocity persecuted their faith, the seraphic order reaped the glory of its first martyrs. The spiritual salvation of the Saracens brought Francis himself to Egypt, into the very presence of the proud Sultan, who, if he did not hearken to the call of the missionary, felt his haughty spirit subdued by the humble disciple of Jesus Christ, and treated him with marked respect.

The order had scarcely been in existence for forty years, when it left glorious traces of its work in every part of the world. The title of a Brief of Alexander

IV., in the year 1258, enumerates the various countries in which the poor but glorious order had established missions. He writes thus: "To our dear sons, the Brothers of the Order of Minors in the territories of the Saracens, of the Pagans, of Greeks, Bulgarians, Comani, Ethiopians, Syrians, Iberians, Alani, Chazari, Goths, Ruthenians, Georgians, Nubians, Nestorians, Jacobites, Armenians, Indians, Tartars, Turks, in other infidel nations of the East, and in every other country."

The efficacy of their preaching was remarkable. St. Anthony of Padua terrified the tyrant Ezzelino, confounded the heretics, and converted sinners. His eloquence astonished them as much as his miracles. What power of expression do we observe in Bonaventure, in Scotus, and other eminent members of the order! Their learned investigations of difficult questions and profound mysteries have won for the seraphic fraternity a new title to distinction. To the crown of sanctity and martyrdom they have added the crown of science. The eloquence of the order still enlightens, still touches the soul, and triumphs over the passions, lifts our thoughts to heaven, opens the heart of the rich to charity, and makes the poor resigned. The rich cannot turn away coldly from the disciples of St. Francis, who only ask a little bread, and promise the giver that he shall receive a reward from God and a share in their prayers. The poor love them, seeing them so humbly clad and exposed to all the privations which they themselves have to endure. Their example is a lesson of confidence in the providence of Him who feeds the sparrow and clothes the lily, a lesson of voluntary mortification and of the necessity of seek-

ing support in religion to bear the inevitable trials of life.

One of the innumerable effects in later times of the power of their apostolate is the work of Father Theobald Mathew. In 1837, this Capuchin preached a crusade in Ireland against the use of alcoholic drinks and the vice of intemperance. He went through every part of his native island, then through Scotland, England, the United States, and Canada. Thousands took the temperance pledge; in Ireland alone the number amounted to three millions three hundred thousand. Society was relieved from the scourge of intemperance and the evils it brings in its train. The zeal of this apostle not only moved Gregory XVI. to confer upon him the dignity of Commissary Apostolic, but moved the Protestants of the United States to open a subscription for his support when his health broke down from sickness and unceasing exertion in the cause of charity.

St. Dominick was chosen by God for the same mission of instructing and reforming the people. He would have his disciples stem the torrent of corruption by preaching the divine truths, and fit themselves for this duty by careful and profound study. Science shone so brilliantly in his order that its light alone is sufficient to dissipate the darkness of ignorance and error to the end of time.

To give some idea of the singular power of Dominican eloquence, I shall make mention of Hyacinth, who kindled piety among the people of the North and propagated the faith to the ends of the earth. By his powerful discourses he revived the faith in Styria, Austria, Moravia, Silesia, and especially in Poland. In

Pomerania, where infanticide, exposure of infants, and other pagan impieties still lingered, he succeeded in putting an end to these abominations. He went through Prussia, Denmark, Sweden, and Norway, and wrought wonders and gained new victories every day. He proceeded to the shores of the Black Sea and to the islands of the Archipelago, penetrated even into Russia, confuting and converting schismatics and winning Mussulmans and idolaters to Christianity. He visited Tartary, Thibet, and China. It would be impossible to compute the number of souls brought by his ministry to the knowledge of God and His Son, our Saviour, and regenerated unto life eternal.

Other Dominicans went in like manner to innumerable nations, both Christian and pagan, as we learn from a Brief of Innocent IV. in 1253: "To our dear sons the Friars Preachers, who evangelize in the countries of Saracens, Greeks, Syrians, Goths, Jacobites, Armenians, Indians, Tartars, Hungarians, and of different infidel nations of the East, health and apostolical benediction." They were the first to sail to Greenland, where they preached the Gospel, and built a monastery, rendered famous in 1280 by Nicholas Nani. This monastery, long forgotten, astonished the Dutchmen who discovered it at the commencement of the seventeenth century.

The impenetrable designs of Providence prompted Dominick to lay the foundation of his order at Toulouse, then the seat and centre of heresy, as if God had chosen these religious to sustain in the future the noblest and most generous conflict in the cause of charity. They obeyed the call and were crowned with

victory. They were well trained for the warfare by the skill and learning of the angelic Doctor and of many other masters, among them Albertus Magnus, the most learned man of his day, and St. Antoninus of Florence, who collected all that was contained in Sacred Scripture and in the writings of the Fathers relating to the defence of the true faith. Not by learning alone, but by the attraction of their holiness, and a power of working miracles also, did success attend the mission of the sons of St. Dominick. We have only to name St. Vincent Ferrer and St. Pius V. Of the former it is difficult to say in what he was most remarkable: heroic sanctity, wonder-working power, or an eloquence which carried away his audience by a force of reasoning and by a soul-subduing pathos imparted to it through his earnestness of manner and by his tears. In the latter we find the great qualities that made him the intrepid soldier of the faith, the restorer of ecclesiastical discipline, the reformer of morals, the conqueror of the Turks at Lepanto.* Such was the zeal of the Dominicans to propagate the Gospel in nations hostile to Christianity, that they willingly shed their blood in the holy work. Witness the latest martyrs' crowns won by eight Dominicans, who glorified the name of Jesus Christ in the midst of their torments at Tonquin in 1838, and merited, by their victory, the warm eulogy of Gregory XVI.

* Le Comte de Maistre, *Du Pape*, l. iii., asks, to whom is Christendom indebted for this victory? and answers, to the Holy See. The hero of Lepanto is Pius V., rather than Don John of Austria. Pius was the author and soul of this glorious enterprise, the success of which was due to his advice and influence, to his treasures and arms.

Thus did the Franciscans and Dominicans often meet together in every country whilst engaged in extending the kingdom of Christ, and not unfrequently suffered martyrdom together in the cause. As both orders are united by the bond of mutual affection, and have duties nearly of the same kind, they have each, following the directions of Francis and Dominick, established two associated bodies—one of religious women living in convents, and a society, called the Third Order, of pious persons living in the world. The virtues of the holy virgins, who in the early ages of the Church peopled the deserts, were revived in the convents of Franciscan and Dominican nuns. These voluntary victims of charity and chastity drew down blessings from heaven on society by their prayers.* The example of girls, educated in those schools of piety, culture, and frugality, and the gentle exhortations of the spouses of the King of virgins, had a powerful influence for good with persons living in the world. The virtues of the cloister were practised in many families, whose members were associates of the Third Order of either institute. The nuptial chamber, the merchant's office, the peasant's hut, the proud mansions of the great, were as if transformed into monasteries. The number of saints of these Third Orders is infinite. St. Elizabeth of Hungary, the mother of the poor, on whom she lavished her dowry and all her goods, becoming herself poor like them for the love of Jesus Christ, who attended the sick in the

* The prayers of the religious have always been regarded as a means of averting from a perverse generation the impending wrath of God. To such intercession St. Gregory the Great attributes the safety of Rome when menaced by the Lombards.

hospital she had founded at Maspurg, and Catherine of Sienna, the angel of peace, and, through reconciling enemies and by hastening the return of the Sovereign Pontiff to his See, the saviour of Italy, are but a few among the more illustrious of the saints of the Order of Tertiaries.

We must now notice a third body of religious, the Society of Jesus. In his institute the robust and creative intellect of Ignatius combined all that was perfect in the contemplative and in the active religious life, and consecrated his society as a victim of obedience to the successors of St. Peter. Without speaking of the rules laid down by him for forming the interior man, he commanded his disciples in their active life to do all that was necessary and opportune for the reformation of bad Christians, the refutation of heresy, the conversion of infidels, the comfort of the afflicted, and especially for the education of youth. That his new congregation might send forth men not less distinguished for learning than piety, he ordained that his disciples should be educated in the learned languages, in belles-lettres, in philosophical science, in theology, Sacred Scripture, sacred hermeneutics, ecclesiastical history—in a word, in every branch of knowledge that contributes to the good of religion and of public instruction.

But this grand scheme did not engross all his thought. Whilst he was giving it shape, he was also engaged in founding at Rome the celebrated German College, various religious houses for the instruction of neophytes, asylums for women unhappy in their marriage or leading abandoned lives, for young women in danger

of losing their virtue, and for orphans of both sexes—creations which, begun at Rome, were soon spread over Christendom. The most abundant fruits were produced by his golden book—the "Spiritual Exercises"—which, in addition to the sanction derived from the eminent sanctity of the author, has the approval of the Apostolic See, which has declared it to be admirably adapted for reforming the morals of the people. Various associations founded by him became so many sources of numerous graces for every class of persons who honoured the Mother of God, humbly imitated her virtues, and sought her powerful protection.

Sixteen years after the solemn confirmation of the society by Paul III., the holy founder rendered his soul to heaven. He lived to see his society diffused over the entire earth; converting the heathen with a Xavier; crushing heresy with a Claudius Jay; consoling the negro with a Nugnez, who was regarded as the Patriarch of Ethiopia; imparting religious instruction to prisoners with a Louis Gonzalez, who lived among the slaves of Fez and Morocco; defending the doctrines of the Church, the definitions of its dogmas, and its decrees of reformation, with a Lainez and Salmeron at Trent; establishing schools for the education of youth, as in Gandia, Coimbra, and Goa.

The Society of St. Ignatius was rapidly developed. Its members were to be met with in royal mansions, asserting the rights of the Church; in savage homes, vindicating the claims of humanity; on every sea, carrying the message of the Gospel to distant lands. Their theological works were characterized by profound science, cogent reasoning, varied and brilliant erudition.

They confounded the Protestants, unmasked the Jansenists, and kept the field against the infidel philosophers. And at the same time they compassionately relieved all persons in affliction, without distinction of class or creed. Celebrated as historians, metaphysicians, mathematicians, astronomers, geographers, critics, archæologists, poets, and orators,* they united zeal with science, and proclaimed the great truths of religion from the pulpit, and taught them in the confessional, in the schools, in towns, in prisons, and in the halls of the great. To save souls they became governors in America, won the rank of mandarins in China, and the martyrs' crown in a hundred regions. When the enemies of God, under the false pretence of securing the peace of Christendom, really aimed at bringing ruin on the Catholic Church—a design unmasked by facts and by the most esteemed Protestant writers, Müller,† Schlosser,‡ Schoell, § and Ranke‖—and succeeded by the force of calumny to procure the abolition of the society, it fell like a giant. By its conquests beyond the ocean it repaired the losses of the Church, caused by the revolt of Luther. Two hundred and seventy-three missions, one hundred and seventy seminaries, chairs held in six hundred and ninety-nine colleges, attest the vast and imposing development of the society when

* D'Alembert, in his impious libel, *Sur la destruction des Jésuites*, admits this. "Les Jésuites se sont exercés avec succès dans tous les genres. . . . Il n'est presque aucune classe d'écrivains où leur société ne compte des hommes du premier mérite . . ."

† Histoir. Univers., t. 3, et 4.

‡ Histoir. des Révolut., t. 1.

§ Cour d'Hist. des Etats Européens, l. 39.

‖ Histoir. de la Papauté, t. 4.

the sentence of its dissolution was pronounced. Their moral and literary training of youth having won for them, with those most competent to judge, the highest reputation;* and the services rendered by them to science caused Frederick II. of Prussia and Catherine II. of Russia to protect the society and to retain it in their kingdoms† after its suppression in other states. A philosopher, not over zealous as a Catholic, Lalande, has written:‡ "Society has lost a valuable and wonderful association of twenty thousand individuals, who were engaged incessantly and gratuitously in the work of instruction; in preaching; in missions; in reconciling enemies; in ministering to the dying—that is, in functions of the highest order and of the greatest advantage to mankind. Retirement, frugality, renunciation of pleasures, such were the means by which the society became so distinguished for wisdom and virtue. I have known them intimately, and can say that they were heroes in the cause of religion and humanity. Religion, indeed, inspired them with a power of invention which philosophy could not impart. . . . Among the absurd calumnies uttered against them by the rage of Protestants and Jansenists, that of La Chalotais struck me particularly. In his ignorance and blindness he asserted that the Jesuits were not mathematicians. I was then engaged in preparing the tables of my Astronomy, and I in-

* See what Lord Bacon has written of them in the first and second books of his Work, *De Augmentis Scientiarum.*

† Incontestable evidence of the legal existence of the society in Prussia and Russia may be seen in a work by P. G. Boero, full of sound criticism and erudition, entitled, *Osservazioni sopra l'istoria del Pontificato di Clemente XIV. scritta dal P. A. Theiner.*

‡ Dans le Bulletin de l'Europe du 20 Nivôse 1796.

serted an article on the Jesuit astronomers. Their number astonished me. Two ministers, Carvalho and Choiseul, execrable on this account, destroyed the noblest work of man, a work which no earthly institution will ever approach."

This judgment of a contemporary philosopher is echoed by an English Protestant Cabinet Minister, Lord Macaulay :* "The celebrated Ignatius Loyola, in the great Catholic reaction, bore the same part which Luther bore in the great Protestant movement. . . . With what vehemence, with what policy, with what dauntless courage, with what self-denial, with what forgetfulness of the dearest private ties . . . the Jesuits fought the battle of their Church, is written in every page of the annals of Europe during several generations. In the Order of Jesus was concentrated the quintessence of the Catholic spirit; and the history of the Order of Jesus is the history of the great Catholic reaction. That Order possessed itself at once of all the strongholds which command the public mind, of the pulpit, of the press, of the confessional, of the academies. . . . Literature and science, lately associated with infidelity or with heresy, now became the allies of orthodoxy. Dominant in the South of Europe, the great order soon went forth conquering and to conquer. In spite of oceans and deserts, of hunger and pestilence, of spies and penal laws, of dungeons and racks, of gibbets and quartering-blocks, Jesuits were to be found under every disguise, and in every country: scholars, physicians, merchants, serving-men. They were to be found in the depths of the Peruvian mines, at the marts

* Edinburgh Review, 1841.

of the African slave-caravans, on the shores of the Spice Islands, in the observatories of China. They made converts in regions which neither avarice nor curiosity had tempted any of their countrymen to enter; and preached and disputed in tongues of which no other native of the West understood a word."

The restoration of the society was solicited by the prayers of the Church and the voice of humanity, and Pius VII. yielded to the appeal. It has become once more distinguished by apostolic conquests, by literary success in every department, by indefatigable zeal in the education of youth, by its defence of the purity of the Faith, and by teaching an erring and turbulent world the principles of order and true civilization. Its existence has once more, as of old, become a perpetual exercise of combats and sacrifices, of persecutions and attacks of every kind. Its interests are so identified with those of the Church and of humanity, that Gregory XIV., in pronouncing sentence of excommunication against its calumniators, regards their lying imputations as made against the Church itself. Prophetic words! That they have been verified, the whole world and we ourselves are witnesses.

To conclude, the religious orders, of what kind soever, have derived their life from the Church, and filled the world with innumerable blessings. They have delivered it from oppression, from the fever of egotism, from ambition and sensual pleasures. And now that habits of disorder, rapacity, and cruel instincts have been widely propagated by malignant sects throughout a great part of Europe, what more effective remedy to redress these evils and restore the

reign of peace and honour can be had than the influence of religious associations. They are, indeed, an object of hatred to the wicked, who are apprehensive that if revived and tolerated they would again effect the great transformations which had been brought about by them in former times. It is the characteristic of Christian nations, that in the midst of their declension they retain an occult force by which they rise again and become entirely renewed. The full effect of this force can only be met with in the Catholic Church, owing to the action of the clergy, and especially to the charitable zeal of the religious orders.

CHAPTER XIV.

THE CHARITY OF THE CHURCH IN THE EDUCATION OF YOUTH.

We have observed before, and particularly in the tenth chapter, that, after the fall of the Roman Empire the first rays of science and letters came from the Church, the sole depository of the wisdom of the ancients, and spread over the world. It only remains for us to show how the Church, deeply conscious that the good or evil of society depends largely on the education of youth, devoted itself to this work by opening schools for the training of pupils in secular knowledge combined with religious instruction. As mother of the faithful, the Church is charged with the duty and invested with the right of overseeing and directing both scholars and teachers.

There were Catholic schools from the days of the Apostles. Mosheim,* who has no sympathy with Catholics, writes on this head: "We have proofs that St. John the Evangelist established a school at Ephesus, in which he instructed the youth, that Polycarp, who was educated by him, imitated his example in the Church of Smyrna; and there can be no doubt that the bishops did the same." The celebrity of the school of Alexandria

* Instit. Hist. Christ. sæc. i.

is known to everyone, both on account of the scholars and teachers. Julian the Apostate, was educated in the school of Constantinople. Schools were founded by the Church, not only in cathedral cities, but in small towns and villages for gratuitous education, as we learn from the canons of the sixth General Council, the III. of C.P., cited by Bingham. In these schools education took a new direction; no longer holding to a course of purely speculative doctrines, it formed a union with religion and imparted to the intellects of youth the light of truth, and to their hearts the love of virtue. Thus the wisdom and charity of the Church, improved the system of education and made it eminently successful. The universities of the middle ages, creations of the Catholic Church, were founded in the same spirit. Since that period the Church has ever fostered University education, and established many great centres of the kind for the training of youth. What a single Pope, Gregory XIII., did for this end we learn from Tiraboschi. "We are," he writes, "indebted to him for twenty-three colleges in Rome and other cities, endowed with funds for the support of pupils coming to them to be instructed in letters and in piety. The German College had an endowment adequate to the maintenance of a hundred Germans or Hungarians. He founded a College for the English, another for the Maronites, placing both under the administration of the Jesuits, to whom he gave considerable sums for rebuilding and enriching the Roman College. The College of Neophytes, founded at Rome, will be a perpetual monument of the liberality and zeal of this immortal Pontiff. The beneficence of Gregory XIII. extended from Rome

to almost every part of the world. A college at Fulda, one at Dillingen, another at Coloswar or Claudiopolis in Transylvania; others at Gratz, in Styria, at Olmutz, Prague, Vienna, Aosta, at Pont-à-Mousson for the Scotch, at Douay for the English, at Braunsburg in Prussia; the Illyrian College at Loreto, three seminaries in Japan—all founded, or enlarged and further endowed by him—prove to the world the use to which he applied that wealth which the Protestants of his day made a subject of reproach against the Church of Rome. The Helvetian College of Milan owes much to this Pontiff. I will add what Possevino states on the authority of Baronius, that besides the immense amount expended by Gregory on founding, erecting, and endowing colleges, he distributed to poor students at Rome and elsewhere two millions of crowns, and a million of crowns to poor girls to enable them to marry, or enter a religious community."

These facts, attested by the contemporary monuments, referred to, without any rhetorical exaggeration or from any motive of flattery, by our illustrious historian, prove that, in generously supporting students, in opening a bright career to genius, in giving an impulse to science and literature and enriching the world with their fruits, it would be difficult to find a patron of letters to be compared with Gregory XIII.

The progress of education was favoured not only by the Popes, but by bishops and cardinals. It would be impossible to enumerate all the colleges founded by them. Cardinal Tolomeo Gallio founded a college of letters, arts, and trades at Como. Technical schools, the boasted invention of our age, were long since founded

by the clergy. Many colleges were established by various religious congregations. These were distinguished for strict vigilance and for kindness and patient labour on the part of the masters, who made themselves all to all with their pupils, studied their capacities, and carefully taught them to combine virtue with learning. The schools of the Jesuits held the first rank among such institutions. When, in 1845, a new storm was raised in France against the society, it was defended as a teaching body by a host of distinguished men—deputies, magistrates, jurists, rich proprietors.* "We have been educated," they declare, "by the Jesuits, who guided our souls to the purest fountains of religion. History, philosophy, literature, science, rhetoric, illumined by a divine light, were made known to us, and taught us this truth—that God and religion, founded by Him, can alone enlighten reason and control conscience, that all men are equal before God, and should, therefore, be equal in the eye of the law, which is his image; that political power is for the good of the people, and not the people for the good of power; that every grade of nobility, every dignity or employment, even the simple rank of citizen, implies the sacrifice of life itself for the good of the commonwealth; that treason and tyranny are crimes against God and against society. What candid man will say that such teaching can imperil the morals or patriotism of youth? No, it plants the love of country deep in the heart. To make God the sure foundation of patriotism has always been the character of a genuine French education." When renewed

* In a declaration made in 1845.

attacks upon the Jesuits and other religious associations were made in France, a voice of authority was raised in defence of the society. Mons. L. A. Cauchy, a member of the Institute of France, reminded his countrymen of the glory of the sons of Ignatius derived from their learning, virtues, and success in educating youth, and makes the following statement:—* "The works published by the Jesuits not only on divinity but on human science, are in the hands of everyone. The names of Clavius, Gaubil, Lana, Scheiner, Grimaldi, Guldin, Boscoville, Buffier, &c., are continually reproduced in the Astronomies of Lalande and Bailly, in the Mécanique Céleste of Laplace, in the memoirs of our academies, in the programmes of public teaching, in the lessons of the College of France, in the Polytechnic School, and in the Faculties. History exhibits the Jesuits as labouring incessantly in promoting science and enriching by their discoveries the annals of nations, archæology, physics, astronomy, and mathematics. We see Clavius preparing, in 1581, the reformation of the calendar,* Lana discovering, in 1670, the theory of balloons, Father Bartholomew of Gusmao constructing a balloon and ascending in it at Lisbon, in 1720, in the presence of the entire court of Portugal. We see the Fathers Uberti, Kevi, Stepling, Poczobut, Pallavicini, Ximenes, Belgardo, Panigay, Asclepi, Bonta, Carboni, Laval, and Pezenas, erecting observatories at Wurtzburg, Tirnau, Prague, Wilna, Milan, Florence, Parma, Venice, Rome, Avignon, Lisbon, and Marseilles; the Fathers Paez, De Andrada, and Eusebius Kino, dis-

* In a letter addressed to a Representative of the people, 1850.

† Histoire de l'astronomie moderne, par Bailly, t. i., p. 396.

covering the sources of the Nile, the Ganges, and the Blue River, and traversing Great Thibet at a time when no European dreamt of its existence; Father Lhoste teaching naval tactics in England in a treatise known as the *Book of the Jesuit*, and used as a manual by the English navy; and Father Grimaldi discovering the diffraction of light. We see the celebrated Riccati succeeded by a son more celebrated still, the Jesuit engineer and mathematician, who was awarded, by the Republic of Venice, a gold medal for the services he rendered to his country. In fine, we see in our own time, the Institute of France crowning the labours of the Jesuits. We see the Academy of Inscriptions and Belles-Lettres honouring with a gold medal the monographs of Fathers Martin and Cahier. We see the Academy of Science conferring the medal of Lalande on Father Vico, whose premature death was a loss to the science of astronomy and a cause of regret to all the savants of the Old and New World." In dwelling on the moral virtues of the disciples of St. Ignatius, M. Cauchy remarks that they have been recognised and applauded not only by St. Francis of Sales, St. Vincent of Paul, Bossuet, Fenelon, by the Episcopal Body, and by Sovereign Pontiffs, but by the most learned and renowned Protestants, Bacon, Grotius, Leibnitz, and Baldæus. The conclusion to be drawn from all this is evidently in favour of a sovereign aptitude in the Society for directing and training youth; that in this work it has everywhere succeeded, winning the esteem and love of good men, and, as a natural result, drawing upon itself the unjust censures and persecution of the wicked.

But this society was not the first and only one specially devoted to public teaching. Long before it existed, the Brethren of the Common Life, instituted by the celebrated theologian Gerard the Great, became famous as educators of youth. They spread over Europe, especially in Germany, in Brabant, and Flanders, and trained many virtuous and learned scholars. It is enough to name one of them, Thomas-à-Kempis. Of other congregations that followed in the same track we shall mention that of St. Joseph Calasanzio, who was a miracle of patience; of St. Jerome Emiliani; of the venerable Father Anthony-Maria Zaccaria; and of the holy French priest John-Baptist de la Salle. The magistracy, the clergy, the teaching staff in colleges, the army, the court, as well as the guilds of merchants and traders, are indebted to the three first institutions for excellent courses of instruction. In the last-named, the sons of the poor learn the elements of literature and arithmetic, and, at the same time, piety, and the fear of the Lord—that precious fear which is called by Isaias the *real treasure* of man, and is mentioned more particularly in Ecclesiasticus as *the treasure of the poor*. The number of pupils educated at present by the Christian Brothers in different countries, and learning how they may improve their humble condition or live in honourable poverty, cannot be less than two hundred thousand.

In briefly referring to the actual institutions for the education of the people, we should notice the religious congregation founded at Tinchebray in 1850 by M. Duguey, under the auspices of the Bishop of Sèes. It provides teachers for those poor districts which are de-

prived of the benefit of the Christian Brothers from an inability to provide the necessary funds for three teachers, the lowest number allowed by the rule of Venerable La Salle. The Brothers of St. John were instituted, in the same year and for the same purpose, by the Bishop of Rhodez. A few years earlier, the pious Abbé I. M. Lamennais, anxious to repair the scandal of his unfortunate brother Francis, established a similar institution, which, in 1850, consisted of more than six hundred members engaged in the holy work. This number was inadequate to the demands made from various quarters for opening new schools. The Minister of the Marine urged the pious founder to let him have as many of his disciples as possible for the colonies. From Brest, six went to Guiana, and three to Senegal; eighteen embarked at Havre for the Antilles, where their schools were frequented by eight thousand, children and adults.

It would be tedious to dwell on the rest of the teaching corporations which supply excellent and laborious masters. Such a task should be undertaken by those who write the history of public instruction. We prefer to notice the condition of education controlled by ecclesiastical discipline, or at least under ecclesiastical supervision, and that of purely secular education in schools governed by the laws of philosophism to the exclusion of religion. On this head we cite M. de Lamartine,* a man of genius, whose judgment is not regarded with suspicion by modern innovators. He gives a description of a lay college in Lyons, where selfishness, coarse-

* In a work published in 1846, entitled: "*Les Confidences.*"

ness, irreligion, and neglect of serious study prevailed, contrasting it with the religious house of Belley, to which he was transferred. "When I entered it I discovered in a few days the prodigious difference between a venal education, given by trading teachers for gold, and education given in the name of God and inspired by a religious self-sacrifice with heaven only for its reward. I did not meet my mother there, but there I found God, purity of heart, prayer, charity, a sweet and paternal supervision, the kind feelings of a home, and children loving and beloved, with faces beaming with happiness. I had been irritable and obstinate, I became gentle and tractable. I freely submitted to the yoke, which was rendered sweet by the kindness of my excellent masters. Pupils and teachers seemed to be animated by a heavenly spirit; our souls took wing, and soared above all that is base to the true and the beautiful. The most indolent were carried along with the general movement. It was then I saw what men may be made to do, not by constraining, but by inspiring them. Mutual charity prevailed between the pupils and their masters. Those placed over us made us happy and soon made us virtuous. Piety was rekindled in my soul, and filled it with ardour for the performance of duty." The rest of this luminous, eloquent, and touching description we must omit. He returns to the same subject in a work entitled "Jocelyn." We should add that the college described by him, with such pathos and elegance, was a college of the Jesuits.

The suppression of the Jesuits in the past century was followed immediately by a decay of secular and religious education, which many, especially in France,

still deplore. This is not my assertion but that of Francis Lammenais, who remarks :* "It was supposed that the loss of the Jesuits could be supplied by mercenary teachers, for the most part married men, without any common tie, without subordination, holding different views, indifferent to the interests of others, who, in the noble trust confided them, were moved, not by a sense of duty, but by a love of gain. Disorders of every kind crept into the new colleges ; no supervision of the pupils, no discipline among the masters, of whom some were corrupt in morals, and a still greater number in their principles. False philosophy gangrened and corrupted the youth, and during the course of forty years created whole generations of infidels."

We have no desire to enter upon the invidious inquiry of the relative proportion of great men educated in ecclesiastical and lay schools. We shall simply note down the number of pupils who attended public instruction when it was under ecclesiastical supervision, and the number in attendance when that supervision was abolished. Let us take France. The University statistics of 1847 give the number of students as 54,064. In 1789 there were 72,747. These numbers are guaranteed by the matriculation list of the Minister Salvandy, and by M. Laurentie in his work "Liberty of Teaching," and by M. Kilian in his "Historical View of Public Instruction." And observe, the population of France was less by ten millions, when its university and college students were more numerous. Public education, therefore, sustained a loss by the exclusion of

* Reflexions sur l'état de l'Eglise de France au dix-huitième Siècle.

clergymen from the schools, doubtless because many parents had no confidence in the new masters.

The difference is felt most painfully among the children of the people, who are urgently required by the governments of the day to receive elementary education with a view to an improvement of their morals. Facts show that the attempt has signally failed. M. Edmond de Cazalés, a member of the University of Louvain, in a dissertation* published in 1844, proves very plainly that education does not improve the morals of boys unless it be a religious education. He refers to France and England. If primary education improved the children of the people, the ratio of crime to the population should decrease in a given time. But what has happened? Since 1833 crime has increased in France with the increase of education, as the records of the tribunals show beyond all doubt. In 1834 there were 6,952 culprits; in 1840, 8,226, an increase of 1,274. It was further observed that whilst the number of illiterate culprits diminished, the number of those knowing how to read increased from 2,872 in 1834 to 3,599 in 1840. England, without taking Scotland and Ireland into account, furnishes stronger evidence of the same results.

M. Moreau de Jonnès states that in England alone,† where popular instruction has had its fullest development, the criminal cases rose in one year to 27,760, and, in the following year, to 31,309, and in seven years increased by fifty per cent. What an alarming and monstrous

* Entitled: *Les avantages d'une éducation religieuse pour les classes indigentes, prouvés par des documents historiques.*

† Mémoire présenté à l'Académie des Sciences de Paris. En Voir l'extrait dans le *Moniteur* du 9 Novembre, 1843.

progression! unexampled in the annals of any other civilized people, except in times of rebellion, tyranny, or invasion. What a proof that education without religion is poison; M. Moreau further shows that there is four times more crime in England than in France, taking into account the number of inhabitants in each. And yet a contrary result ought to follow from the civil, political, and commercial conditions of the two countries. The growing immorality of the English people must result from the bad education of the poor. And such was the report of the commissioners appointed to examine this question in 1838.* The better condition of France must be attributed to the religious education given by the Christian Brothers, and to the vigilance of the Catholic clergy. As the law of 1850 has inaugurated a better era for the youth of France, we may hope that the liberty conceded to the clergy will make the influence of Catholicity felt in the schools, and that public education will prove a real blessing to the people.

Our assertion is further supported by the contrast between England and Ireland. The statistics relating to this subject are found in six volumes compiled by MM. Rubichon and Mounier from the general statistics of the United Kingdom. In England poverty leads to brutality and moral degradation, in Ireland it rather increases the natural goodness of the heart and the practice of rare virtues. In England the poor are taught by masters who do not inculcate religion and morality; in Ireland their education is under the con-

* So in the Report.

trol of the clergy, whose principal care is to have them well grounded in the truths of the Christian doctrine. The superiority of the Irish poor in morals over those in England is the result of ecclesiastical instruction.

Since education then is clearly a means leading indifferently to good or evil according to the mode in which it is imparted, no words are needed to commend the wisdom of the Catholic Church in not allowing religion to be divorced from secular teaching, and in placing schools under the care of the bishops and clergy. These are the true guardians of youth, and on them devolve the duty and the right of directing and inspecting schools and of having them conducted in a proper spirit.

Hence the clergy, especially parish priests, are rerequired to catechize the young of both sexes in their charge. The most illustrious persons, and we may name only Cardinal Sirleto, have not thought it beneath them to have a part in this good work. This prince of the Church, the greatest philosopher and most learned man of his time, called a walking library, was wont to gather around him the children who carried wood in the Piazza Navona; and, like a father among his children, he explained to them the Christian doctrine and showed them the paths of virtue. Among the admirable institutions of the Church for this end, I shall mention the Clerks of Christian Doctrine, an Order of Cathechists inaugurated by Cæsar de Bus, approved by Clement VIII., established in many kingdoms, and eminently successful in training youth in the rudiments of Faith. The plan of Cæsar de Bus was promptly adopted in Rome by an archconfraternity of secular priests, and afterwards in different countries by vari-

ous sodalities devoted to catechetical instruction in towns and villages. I shall only add one more instance, that of the Priests of Christian Doctrine, a congregation long since established on the banks of the Tiber during the Pontificate of Sixtus V., and renowned for the labours and services of its members, including a Baronius, a Bellarmine, and many other cardinals and prelates of great learning and sanctity.

Nor was the education of girls neglected by the Church. Convents of nuns and houses directed by Christian matrons received the daughters of the nobility and of the more opulent classes. Public schools, for the education of the poor, were also established. Whilst all were taught to serve God, each was instructed in knowledge suitable to her condition; and from these schools some went forth to shed a holy lustre in the palatial homes of the great, some to labour in humble dwellings and assume the duties of faithful and virtuous wives and mothers.

In the first decade of the seventeenth century the venerable De Lestonac founded a society of pious ladies for the education of girls, called the Company of Our Lady. These modest benefactors of society, without departing from the common customs of life, united with continual mortification and love of solitude the desire of going to the ends of the earth to instruct girls in the love of Jesus Christ and in devotion to his Blessed Mother. In both the Old and New World they have schools where the children of the rich and of the poor are taught. The venerable foundress took for her model the work of St. Ignatius, and the spirit of that saint, as well as her own, still prevails among the members of her

order. Animated by the same spirit of St. Ignatius, the nuns of the Sacred Heart of Jesus are zealously working in both hemispheres. Each of these societies aims at forming the minds of young women to habits of virtue, and by suitable education to fit them for the position they are destined to fill in after-life. The resident pupils belong to the more wealthy classes. To the poor children, education and food are given in separate apartments.

Inspired by a twofold charity, that of Martha and that of Mary, the Marchioness Julia Colbert of Barolo, among other works of charity due to her, founded the new Institute of the Sisters of St. Anne, whom she sent among the poor as angels of Providence to teach them their religious and social duties, and make them content with their humble condition. It is edifying to witness how these holy women diffuse the virtues of the cloister through the homes of the peasants, and uniting great self-mortification with maternal tenderness for the little ones in their charge, minister to the poor in a truly apostolic spirit, and distribute to them the abundant alms which their foundress placed at their disposal. But still more edifying was it to behold the pious foundress herself often surrounded by the sisters and the children, exhorting them to piety and labour, and, like a tender mother, bidding them look to heaven as the only place of rest and reward.

With a similar end, but above all to take care of poor and deserted girls, was the Society of the Sisters of St. Dorothea established. It consisted of two branches, a secular and a religious one. Both extended over the greater part of Italy, and contributed immensely to

make the female youth pious and industrious. The brothers D. Luca and D. Marca, Counts Passi, deserve well of society and religion in being the promoters and propagators of the new institution.

We could enumerate many more foundations created for the education of females, such as the Ursulines, the Sisters of the Holy Family, the Ladies of the Immaculate Conception, those of the Holy Union, of St. Mary, the Daughters of Jesus, the Daughters of the Cross, otherwise called "Sisters of St. Andrew," the Sisters of Mercy, those of the Christian Doctrine, of the Sacred Heart of Jesus and Mary; and the Sisters of the Holy Infant, commonly known as the "Sisters of St. Maur." The last-named are destined for the instruction of youth in the foreign missions. It was for me a source of holy joy to have seen, in December of 1851, a number of these pious ladies departing for Malasia, at the request of M. Beurel, with several Christian Brothers, to devote themselves to the education of female youth in Singapore. Thus it is, that wherever the Catholic priest gathers souls around the cross, he soon establishes schools for both sexes, thereby effecting great changes and great good.

This sketch, relating to public instruction, brings out two great and incontestable truths. First, that the Catholic Church has always and in every place shown a solicitude for the education and religious instruction of youth. Second, that its methods are singularly perfect, combining religious and moral with literary and scientific development. Every man of sense will see that in such methods only can a remedy be found for the evils of the system introduced by those who hate

the Church and wage a savage war against the teaching clergy. Guizot has remarked:* "Instruction is nothing without education, and education is nothing without religion. . . . The soul is under control only in the presence of God, by whom it has been created immortal, and by whom it shall be judged. This truth, which a study of human nature brings to light, is proved beyond all doubt, by the results of purely secular education in our time. We have to deplore the misery and material suffering of a part of the people, and we seek with eagerness for a remedy. But along with material misery are found great moral calamities—thoughlessness, improvidence, blind credulity, temptations, subtle and powerful influences employed to corrupt the heart and enslave the body. The evil is great and full of peril. Let us struggle against this moral depravity while we struggle against material misery; let us try to save the soul as well as the body. This is the work of a Christian system of popular education, and such a system is the only complete one. In it we all have a noble end to attain and an inevitable burden to support."

This duty the Catholic clergy have never declined. To-day, as of old, they generously and nobly devote themselves to the great work of public education. They try to correct the false maxims inculcated by a perverse system of instruction. The zeal of the French bishops in this respect is truly admirable. How have they not struggled for liberty of teaching! The French clergy

* Dans le discours prononcé par lui le 1er Mai 1852, à la *Société d'encouragement* pour l'instruction primaire parmi les protestants de France.

of the Second Order have proved themselves worthy of their chiefs. The opposition of princes, of parliaments, of universities, of hostile sects, has not deterred them from rescuing the youth from the dangers of an infidel and immoral system of education. As soon as the law, bearing the name of M. de Falloux, was published, a great movement among the clergy was observed. Eleven colleges were opened by the Jesuits, in addition to those of Paris, Toulouse, Nantes, Amiens, Poitiers. Avignon, Metz, Vannes, Dôle, and Rhodez. Many other religious societies took part in this great work. Guizot, referring to the limited sphere of Protestant activity in the education of the people, thus eulogizes the services of the Catholic Church in the same cause: "The Catholic Church is in this wonderfully active and successful. At this moment there are in France twenty-five religious associations of men, and eighty-five of women, devoted to this great work. There are 7,590 schools conducted by the various orders of religious men, and 8,360 by nuns, both having about 980,000 pupils. The Christian Brothers, numbering 4,900, have charge of 893 day-schools and 38 boarding-schools. The Marists, who number 826, direct 150 schools, with 21,665 pupils. The Brothers of Lamennais have in Brittany 600 religious, 200 schools, and 20,000 pupils. The "Ladies of Nevers" have charge of more than 200 schools. The Sisters of St. Joseph, in number 4,500, have 700 schools. Four hundred Sisters of Christian Schools have charge of seventy schools. These details are only partial and incomplete; yet do they suffice to prove how great, active, extended, and

effective is the part taken by the Catholic Church in the instruction of the people." In every other Catholic country similar zeal was shown by the priesthood. Who does not admire the learned and generous action of the Belgian bishops to recover full liberty in teaching, which had been most unjustly restricted? Have not the complaints of the Swiss bishops and clergy been heard throughout all Christendom? By a decree of Francis Joseph the Jesuits were recalled to the various states of Austria. The words of that prince, addressed to those by whom he was attended, when he saw, at Gran, a portrait of the celebrated Cardinal Primate Puzman, are worthy of being recorded, as expressing a generous and noble sentiment: "This is the portrait of a Jesuit. The Jesuits are those to whom I look for the education of the Catholic youth; for this end have I brought them back." This illustrious descendant of Rodolph of Hapsburg and of Marie Theresa patronized the Catholic Association of Germany, which, among other important objects, decided upon establishing a Catholic university, where the bishops might have a body of learned men of solid virtue, fit to take charge of the education of youth, to make war on Protestantism, and to kill or maim the hydra of Philosophism. He also gave full effect to the law of the 22nd of April, 1822, which subjected to the immediate supervision of the bishops the public Catholic education of the whole empire, in order, as he said, that in Catholic institutions, not only a perfect religious instruction should be secured, but that the whole organization of these schools, and the lessons taught

there in science and art, might be penetrated with a religious spirit.*

The philosophism† of the past and present century, the continual conspiracies of secret societies, the seductive and pernicious plots of socialism, have instilled the poison of impiety and materialism into the minds of young men of the middle and lower grades. Great is the evil which has sprung from this. But the Church, when it is permitted to rebuild the social edifice by education, can correct it, and by the holy maxims of which she is the sole depository can kill the poison and restore peace, order, and prosperity to Europe.

Let those who rule the people think of this. Public instruction never can be perfect, if lessons of science are divorced from lessons of virtue. Science may be acquired by study, virtue must come from that persuasion which religion only can command. When human science is not imparted, through the medium of the science of God, to tender minds, they diverge from a right course and become dangerous to themselves and to society. The worst consequences follow when schools, opened for the education of the people, have not religion for their basis. Return, you who rule the nations, to the ways you have abandoned. The divine words, uttered eighteen centuries ago, "Go and teach all nations," impose an obligation and confer a right on

* Ordonnance du ministre de l'instruction publique, 26 Fevrier 1854.

† In Russia, by a decree of 1850, the course of philosophy in the universities and lyceums is limited to psychology and logic, and is taught by ecclesiastics exclusively. This enactment was adopted for the purpose of checking the inroads of rationalism. It has not been effective. Schism has no antidote for a poison so contagious.

bishops to guard the purity of faith and morals; consequently the obligation and right of establishing Christian schools and of inspecting and directing them. Is the charity of that priesthood, which taught the lessons of human and divine knowledge to the past generations, to be rejected? Is the abyss, on the edge of which you are standing, to be made deeper and more dangerous? Give this subject your best attention, and in all sincerity make known your decision.

CHAPTER XV.

ALMSGIVING.

The God of Abraham and of Jacob, Who, for forty years fed more than three millions of Israelites in the desert, gave them, before entering into the promised land, this precept of charity: "There will not be wanting poor in the land of thy habitation: therefore I command thee to open thy hand to thy needy and poor brother, that liveth in the land."

This commandment extended to all nations. God might have so provided that no one of the human family, descended from a common origin, should, during his pilgrimage on earth, ever suffer from want. But He willed in his eternal decrees that, as the human body is composed of different members, so should the social body be made up of individuals, distinguished not only by intelligence and force, but also by fortune, in order that the different parts, standing in need one of the other, might of necessity be united in an interchange of kind offices, and all tend by this harmony to the general good. In the wealth of the world God has made ample provision for all. But He has given to the rich what He has withheld from the poor, imposing on the former an obligation faithfully to dispense what is needed for the latter. Thus the stomach, as observed

by St. Chrysostom, which receives the food that is required for the nutrition of the whole body, appropriates what is needed for its own support and dispenses the rest for the sustentation of the other members. It is from God only that wealth flows in upon the rich, and not from ancestors, nor from personal gifts, nor from the favour of men or fortune—all vain and inadequate sources; it is also by Him that the state of poverty has been assigned to many as their humble lot.* When the rich, then, the depositaries of the goods of the Lord, refuse relief to the poor, they rebel against the order of Providence, prove ungrateful to their Maker, offend Him in the most beautiful of his attributes—his goodness—and make Him appear cruel to the infidels who blaspheme the order of society established by Him. Woe to you who prove false to your appointed mission. You shall be cast down from your high places, and the poor and the abject shall be raised from the "dust" and the "dunghill," and set among the princes of the people, and wear the crown of glory which the rich man might have won had he not been deaf to the cry for help.

The natural order, then, the divine precept, a sense of gratitude, the duty of glorifying Divine Providence, the danger of losing treasures amassed with great pains, all appeal to the wealthy to sympathize with the poor and relieve their wants. We are bound to the poor by the sacred bond of religion; and to make this union closer our Saviour had chosen their state for his own,

* Dominus pauperem facit et ditat, humiliat et sublevat. Suscitat e pulvere egenum, et de stercore elevat pauperem, ut sedeat cum principibus, et solium gloriæ teneat. Cant. Annæ I., Reg. 2.

selected his apostles from among them, and inculcated the obligation of giving alms.

This urgent command, and the motives on which it rests, diffused charity throughout the world during the first four centuries of the Christian period, and taught the rich to regard themselves as the stewards of their wealth for the benefit of the poor. This spirit of benevolence was not extinguished by the ruin of the mighty fabric of the western empire, nor by the upheaval of social order and the wild turmoil of the world. It lived in the monasteries where the poor were fed, and in the houses of the bishops, and in diaconate institutes expressly founded for the relief of the poor. By a laudable usage, which prevailed for a long time, pious persons were wont to provide that, on their death, the whole or part of their property should be sold and the proceeds distributed among the poor. Thus in the most evil days did almsgiving win its way, and when brighter prospects opened it made further progress. We are now to mention some of the great names associated with its practice.

Gregory the Great, when raised to the Papacy, dispensed the rents, derived from the various possessions of the Church of Rome, among the clergy of the city and of Italy, and the clergy of distant countries. He sent aid to the monks of Mount Sinai, and supplied with the means of sustenance three thousand monks living in the desert. The rest of the income was employed in relieving all manner of distress. The poor of Rome, whose names were registered, formed one family, of which he was the father and protector. On the first day of every month he distributed among them,

according to the season, corn, wine, vegetables, lard, oil, cheese, and occasionally fish. Each day his servants visited every part of the city to relieve those who were in distress. From time to time he sent relief privately to such as were ashamed to beg. He invited twelve pilgrims every day to his table, among whom our Lord Himself, it is told, and the angel guardian of Gregory, appeared in the garb of the poor. In every distress of the people, especially of Italy, he gave generous aid. In a word, the house of the holy and learned Pontiff was the common storehouse and treasury of the poor. John, Patriarch of Alexandria, surnamed the Almoner, rivalled him. Scarcely had he entered the city when he directed that a list of his masters—so he called the poor—should be made out. It was discovered that they amounted to more than seven thousand five hundred. He gave orders that to every one of them should be given, at his charge, a daily supply of food. When Syria and Palestine had been ravaged by the Persians, the wretched inhabitants fled in crowds to Egypt. They were generously received by John, who gave to all out of his exhaustless charity. To the indigent he distributed food and clothing, to the sick and wounded the hospitals were thrown open, to those who remained in the districts that were laid waste corn and clothes were secretly sent; and many who had been sold as slaves were ransomed. This vast outlay, and a bad harvest, reduced the Patriarch to great penury. It was then that the noble generosity of his character was most clearly seen. He raised a loan of nearly one thousand pounds of gold, which he distributed in a few days. As it became impossible to effect another loan,

unless on such conditions as were unjust, and, therefore, rejected by him, he, with a trust in God equal to his charity, exclaimed: "God, who multiplied the loaves in the desert, will always nourish my poor brethren, provided we observe his commandments." Next day God glorified his servant by verifying this prediction, Two ships from Sicily arrived laden with grain. His deeds of charity of other kinds and on other occasions are too numerous to be set down. His glorious cognomen dispenses with further praise on our part.

Next to these illustrious prelates, whose charity astonished their contemporaries, come two sovereigns, St. Oswald and Charlemagne. The first, who has merited the eulogy of Venerable Bede, and, like another Constantine, triumphed over the enemies of the cross, secured the two crowns of Northumberland and gave an extraordinary example of Catholic liberality to all England. He gave food every day to all the paupers who presented themselves at the gates of his palace. On one occasion when the supply of food was not sufficient for the great crowd of applicants, he took a silver lance, and, breaking it up, gave a portion to each of those who had received no bread. During the Easter festival, when dining, he was informed that a crowd of starving mendicants appeared in the public square; straightway he ordered the repast prepared for himself and his guests, among whom was Bishop Aidan, to be taken on a large silver dish to the poor, and the dish to be broken up and divided among them. Charles, the son of Pepin, was a great conqueror, legislator, patron of letters, and defender of the faith; nor was he less great in his hospitality towards the poor. His alms

were not confined to the vast empire over which he reigned. Egypt, Syria, and Palestine, where the Christians felt the yoke of the Turks, shared in his bounty. Among his subjects he knew how to unite, with open liberality to ordinary paupers, a delicacy of feeling in privately relieving those who would blush at having their poverty made known. He established granaries in different parts of his dominions, where paupers received corn without payment, and those who could pay procured it at first cost. At times this august sovereign, the arbiter of the world and the greatest intellect of his age, presided in person at these distributions and sales, that he might come more closely into contact with his subjects, especially of the lowest rank, and ascertain in person their wants and devise means for their relief.

The liberality of these illustrious men is admirable, and worthy of unceasing praise. Before God, who sees the heart and all its movements, they appeared as heroes. This is true, especially in the instances of the great prelates of whom we have made mention. In the eyes of men, who judge only by external acts, the Catholic Church offers examples of a still more signal and heroic generosity. Liberal as the fore-named benefactors of the poor had been, they did not divest themselves of all they possessed, and John the Almoner, when dying, had something to bequeath to the poor. In my opinion there is a higher degree of the perfection of almsgiving —when, in one's lifetime, for the benefit of the poor, all ownership is abandoned, and a resemblance to the condition of Jesus Christ stripped upon the cross established by making choice of absolute poverty. This higher degree is only to be found in the Catholic Church. Its annals

show us a St. Stanislaus, Bishop of Cracow, distributing to the poor not only the proceeds of his patrimony, but the revenues annually derived from his episcopal benefice. Wishing to provide some permanent fund for their relief, he purchased a small property with funds saved by much self-denial and many privations. Here we should not omit stating how Omnipotence itself exalted this holy man and saved for the poor the fruits of his sacrifices by a great miracle. Stanislaus was accused of not having paid the stipulated price; the vendor was dead, but at the call of the saint rose from his grave, went to the court, and testified before the astonished judges and spectators that he had received the money, and then closed his eyes for ever. When the furious King Boleslas slew the saint who rebuked his crimes, there was found in the house of the martyr a poor garment and two old tables, one of which he used as a writing-desk, the other as a bed. Peter Acotanto gave the whole of his ample patrimony to the poor. It was a wonderful spectacle to behold him in the lagunes of Venice, alone, by night, in his tiny gondola, hastening to relieve those in distress, with only one apprehension—that of arriving too late. He presented himself unexpectedly at the door of poverty with relief for every want. To some he gave clothes, to others a bed, to some money, to all food and kind words. At length he gave all that he had, and was reduced to absolute poverty. When scoffed and treated as a fool by some of the patrician order who saw him in rags, he rejoiced, saying: "God be thanked for granting me the honour of being reputed a fool through love of Jesus and his poor." He went with the beggars from door to door,

lived with them, and divided among them the alms he received. St. Thomas of Villanova gave all his patrimony to the support of young women exposed to want and danger. If he could not give, as he would have wished, the property of the Church for the same object, he often gave his own meals to relieve the hungry, and his own clothes to cover the naked, and left himself even without a bed whereon to sleep. The very bed on which he died was borrowed from a poor man to whom he had some time before given it as an alms. The Archbishop, Bartholomew de Martyribus, who spoke so earnestly at the Council of Trent on the reformation of the clergy, was the perfect model of a good pastor. He was ever a father to widows, orphans, and the sick. When famine ravaged Braga for many years, he, like Joseph in Egypt, provided for the general distress. From morning till night he distributed money, bread, wine, and soup, to the poor, and at nightfall relieved those who were ashamed to beg. Pestilence followed in the track of famine. His liberality in relieving the poor in that critical time is incredible. Though he made heroic sacrifices his heart was not satisfied. He regarded himself as unworthy of his position, because he was not able to accomplish what he so ardently desired. He wished to resign the bishopric, and obtained the permission of the Holy See. He retired, divested of every worldly possession, to the monastery of Vialla, and deprived himself of the food given to him for his own support that he might relieve the poor whom he catechized in the country. One day, having nothing to give an old woman in great distress, he made a sign to her to come to his window. He threw

out his miserable bed—all that he had to give—and slept on a table till the prior provided him with another bed. The learned Bishop and Cardinal Gregory, B. Barbarigo, was wont to repeat to himself the sublime lesson of the Redeemer: "Be ye therefore merciful as your Father also is merciful," and tried to imitate the charity of his Divine Master. His palace was the asylum of the privileged family of our Lord, who there received their daily bread. His servants were charged with the care of the poor rather than with attendance upon their master. To relieve the distressed he sold his furniture and his horses, lived must frugally, and even parted with his bed. Similar zeal in the cause of charity was evinced by Mary of Oignies, Bertrand Patriarch of Aquileia, John Cantius, Laurence Justinian, and, among many others, by our John of Tossignano, who had the happiness of one day clothing Jesus Christ, who presented Himself in the semblance of a leper. These heroic acts, not rare among Catholics, and found among them only, counteract the avarice of those who are prone to that vice and kindle the fire of charity in the hearts of so many others that almsgiving has become habitual and universal. Charity is preached from the pulpit. Children, and even the rudest peasants, are taught by their parish priest and school teachers to love those works of mercy which the Protestants have effaced from their catechism.* Fathers speak of this charity to their children, and in many families the

* It is only necessary to refer to "The Abridgment of Christian Doctrine," compiled by English ministers. This, with other pernicious publications, was sent from London and privately circulated in Italy.

practice of almsgiving has become hereditary. Often mothers, and I know many such, place the alms destined for the mendicant in the hands of their children, that from early infancy they may learn compassion for the poor. "Be charitable to the poor," said St. Margaret of Scotland to her children: "remember that all men are equal by nature and by religion; virtue makes them different, and perhaps those who seem the lowliest will appear greater in the eyes of God than you, who shall incur his displeasure if you fail to relieve those in want." The Dauphin of France, son of Louis XV., and father of the unfortunate Louis XVI., said: "Bring my children to the homes of the poor: let them see what may move them to compassion, the black bread they eat, and the beds of straw on which they sleep. I wish them to feel sympathy with suffering and to be liberal in relieving it." This prince, whose memory is dear to all lovers of virtue, distributed the sum destined to celebrate the birth of his son, the Duke of Burgundy, in alms and in providing six hundred poor girls with suitable dowries.

It is in this way the practice of charity towards the poor has grown up and been continued in the Catholic Church. The nations that have not failed to preserve the faith gave a noble proof of their practical charity at the end of the last century, when terror and savage anarchy drove many Frenchmen into exile. We select this period, the least fruitful in good works, that an argument from what was then done may be drawn in favour of the greater work of charity that would have been done under more auspicious circumstances. The exiles fled in crowds. They were housed, clothed,

and fed, in the neighbouring states, and sums of money were raised to relieve those who sought shelter in more distant lands. History makes honourable mention of the Catholic cantons of Switzerland, of Belgium, Germany, Italy, and Spain. In the last-named country Cardinal Quevedo, Bishop of Orense, received three hundred refugees, and supported them for many years in his city and country residences. Nor did he on this account dispense less of his customary alms to the poor of his diocese, as if Providence had multiplied his resources. His example was imitated by all the bishops of the Peninsula. He was even surpassed by Cardinal Lorenzana, Archbishop of Toledo, a man of great wealth but poor in spirit, who for many years supplied all the wants of five hundred exiles. The king was munificent in his charity, and all classes of the State took an active and generous part in the work of beneficence. Fourteen thousand French priests, besides many nuns and many families, found a hospitable home. It has been calculated that, during the French Revolution, eighty millions of francs were expended by the Spaniards in the relief of the exiles.*

Not only did foreign nations and kings relieve the exiles, but wealthy Frenchmen relieved their companions in misfortune. Monseigneur de Joigné, Archbishop of Paris, saved the lives of twelve thousand, as his biographer states. Even in France, whilst blood flowed from the scaffold, the work of charity went on. When crowds of priests were hurried off to perish from fatigue and hunger at the galleys or in the deserts of

* M. de Laborde, Itinéraire d'Espagne.

Sinnamary, a number of charitable persons presented themselves at the gates of their prisons to give them money. Even some of the gaolers kissed the hands of the captives and gave them alms. We experience deep emotion in recording that Saintes, the port of departure for many of the exiled priests, many of whom were sick and dying, or worn out with fatigue, proved to be a resting-place and an asylum. On their arrival the inhabitants supplied them with food and raiment, and did so with a delicacy of refined and discreet attention which it is difficult to express in words, but is well understood by every man of feeling. Ladies of high degree attended the hospitals, watched by the sick, and dressed the wounds of the patients. The citizens of Saintes continued to pay the same attention so long as the confessors of the faith required assistance from the charity of the faithful.

Has almsgiving, a sovereign means, as Tobias declared, of meriting a reward for the giver, fallen into disuse? Though Protestant influences have been forced upon us for some time, and the hand of charity has been closed in many instances, the divine virtue still lives on earth and has even increased in activity. I cannot name all those who have been an honour to our age by their good deeds of charity. If their modesty on the one hand, and the impossibility of ascertaining the exact number on the other, did not deter me, I should commence a full list with the name of the immortal Pius IX., whose charity was pre-eminent among his other virtues. But I shall rather mention some public facts which will serve to show that this holy commerce, which secures to those who give most freely the largest

measure of profit, is still most actively carried on amongst us.

The sums collected for the foreign missions are enormous. The fact is proved by the reports of the Propagation of the Faith, which has its centre at Lyons, of the Associations of Leopold and of Mary, both originated in Vienna, of Louis of Bavaria, and of that of St. Francis Xavier at Aix-la-Chapelle. We might add the Charitable Society at Nancy, for the ransom and education of Chinese foundlings, and that of the Ligurian priest Olivieri for ransoming and educating Negro children.

This abundant dew of charity, by which foreign countries are refreshed, is the excess, as it were, of that fraternal charity which is cherished amongst us. The Ecclesiastical Society of Pius IX. has a twofold object —the defence of the liberty of the Church in Germany, and the Christian education and the temporal and spiritual succour of the poor. To attain these ends, it is divided into two congregations, one of St. Elizabeth, the other of St. Boniface. The latter is charged with the care of Catholics residing in Protestant States. It consists to-day of 15,000 members. Many blind, and lame, and sick, are supported by this branch, and bless the charity which so tenderly provides for all their wants. The charitable institutions of France alone comprise at present 695,932 members, and the numbers are daily increasing. Spain, as the great and charitable Donoso Cortes writes, "is a country where the charity of the Church has shone with singular lustre. Spain was a nation created by the Church for the benefit of the poor." Nor is this light yet extinguished by revo-

lution and political tempests. My colleague, Cardinal Wiseman, an eminent theologian and philologist, after a visit to Spain, in 1845, said: "The exercise of charity has never been interrupted there, and in some respects has been increased." We shall give a proof of this. When the Constitutional Assembly confiscated the property of the religious, they assigned them only a miserable stipend, which was not paid. This injustice continued for seven years to the end of 1844. How were the cloistered nuns to be saved from death by starvation? Though abandoned by the philosophers in authority they were not abandoned by Christian charity. Ladies of the highest rank went from house to house questing for them. The most noble cavaliers stood at the doors of the churches collecting money for their relief. The sum raised at Madrid amounted to 90,000 francs annually; to 65,000 annually at Barcelona; and in a like proportion in every city of the kingdom. The alms of the Catholics of England in supporting schools for the poor—and I shall confine my observations to this one object—and paying Catholic masters and mistresses, amounted, in 1852, to 6,081 pounds sterling. New schools also were erected at considerable expense, and the whole subject is so interesting as to be worth examining in an accurate report by T. W. M. Marshall. But why seek for examples out of Italy? There now, as in ages past, the Catholic almsgiving spirit is seen in its monasteries, collegiate churches, and episcopal residences. The nobles, the merchants, artists, peasants, and shepherds—all generously give according to their means. If these offerings were not liberal and continuous how could means be had not only for relieving public and

private distress, but for supporting Religious Houses in some of which there are large communities, whose Rule imposes an obligation by vow of living by alms and of having no resources but the Providence of God and the charity of the faithful. Without the assurance that charity is a plant that grows in every Catholic soul, how could the idea of such institutions be conceived, carried into effect, and developed? It is from the bank of public charity that resources are had for the asylums of poor children, for night-schools for tradesmen, for hospices, and hospitals. One of these Houses of Mercy was erected at Verona by Don Nicola Mazza, a priest. It is deserving of special mention, as it has been described very carefully by Dr. Louis Shlor, who was anxious to make his countrymen—Germans—acquainted with the faith and charities of the Veronese. Twenty years ago Mazza, out of compassion for poor children, collected three hundred of them and undertook to support them by appealing to the charity of his fellow-citizens. Trusting, like another St. Cajetan of Thienna, in the goodness of God, he never lost courage, even when his resources were exhausted. He went, on such occasions, through the city, and always received the necessary aid, not unfrequently from strangers, without being solicited.

The preceding statements show that almsgiving is a duty which is not neglected by the generous Catholics of our day. The institutions that were founded by our ancestors are not only maintained, but have been multiplied. There is scarcely a town or village which has not one. My episcopal city of Imola possesses the "Union of St. Terentius," which dispenses daily alms

to the sick and infirm, to convalescents, to poor women with newly-born infants, and to nurses. At Bolonga the society for relieving the poor who are ashamed to beg, distributes the large amount of forty thousand crowns (214,000 francs) every year. That of Our Lady of Mercy at Savona, in addition to its expenditure in neighbouring parishes, feeds four hundred and fifty poor every day. The Congregation of Mercy of Casale expends annually 45,000 francs for bread, clothing, bedding, medicine, dowries, in payment of nurses, and in money given for special wants. Shall I speak of the Congregation of St. Paul of Turin? I should rather be silent, for, strange to say, this charitable association, so long the resource of the poor, was suppressed by a decree in 1852. Not less than 129,700 francs were annually expended by the suppressed society in relieving distress of every kind. With reckless violence the sacred deposit was torn from the keeping of the religious hands that guarded it, without respect for the rights or the tears of the poor, or the will of the donors, whose memory was more outraged by such an act than if their tombs had been violated and their ashes cast to the winds. What shall I say of the sums annually voted in Rome for distribution among the poor? Read the beautiful work of Cardinal Morchini* on the charitable institutions of this city. Let the schismatics and Protestants read it, and they will see charity, seated on the Pontiff's throne, as the inseparable companion of the Father who governs the Christian world. I shall simply state that hundreds of thousands

* Degli instituti di pubblica carità, ed instruzione primaria, e delle prigioni in Roma.

of crowns are annually expended by the Pope, and the benevolent societies directed by him, in relieving want of every description. One of the most interesting and important objects of these charities is the granting of dowries to poor girls, by means of which much misery and crime are averted, unlawful connexions prevented, a paternal education insured, the sanctity of marriage upheld, public morality sustained, and a call to a religious life rendered practicable. At Rome more than twelve hundred dowers are annually distributed, not to mention those given by the private generosity of noble families, especially by the illustrious and munificent House of the Borghesi. This reference to dowries, with which all Catholic countries are, by their liberality, so honourably associated, reminds me of the Establishment for Foundlings at Florence. Without counting private charity, the royal dowries amount annually to 565. The first sum, since augmented, was given by the Grand Dukes Ferdinand I. and Cosmo I., who decreed that the 50,000 crowns, usually allocated for the funeral obsequies of the sovereigns, should be appropriated to the more useful and charitable object of making provision for portionless females.

New sources of supply, for dispensing public charity, were created by the active zeal of pious men. The Blessed James Salomoni, having given his patrimony to the poor and become a Dominican, devoted his life to their service in begging for them money, clothes, bedding, and other necessaries. An esteemed friend of mine, Father Louis Baroni of the Oratory, was inflamed with similar zeal. He was low of stature, emaciated, and stooped, humble, kept a strict custody

of the eyes, spoke little, yet always with an air of blameless candour. He was surrounded at all times by a crowd of paupers in the streets and squares, and at his dwelling. He gave them the retribution he received for his Masses, and a part of his meals, and such alms as he was wont to receive from the rich, whom on bended knees he solicited in the name of Jesus Christ to help the distressed. He became paymaster-general for the poor, procured them lodgings and paid their debts, purchased implements for young labourers, sent others to school and defrayed their expenses, provided service for some young women and dowries for others, furniture for newly-married persons, and rescued unfortunates from a sinful career. His name was continually on the lips of every pauper in Ancona. The day of his death, for him a day of triumph, was one of sorrow for those who wept as they cried out: "Our good father is dead." With tears and prayers his remains were borne to the tomb, followed by a crowd of blind, and lame, and infirm! The church in which his remains were exposed was visited by a concourse too large for the spacious temple. Every one was eager to kiss the hands and feet of the deceased, and to get possession of the smallest portion of his garment. Even the French soldiers, who guarded the city, placed their swords with enthusiasm on the venerated remains to pay a mark of respect, and to invoke a blessing on their arms.

How painful is it to turn from such a scene to what happened in Paris, when an infuriated mob rushed with a wild cry and hurled stones at the venerated Archbishop of Paris, the illustrious De Juigné. And

this outrage was committed by the very people who in the preceding winter of 1789 were saved from the horrors of famine by that very prelate, who sold his patrimony and his very porcelain, and incurred considerable debts, to release them. On another side I see a scaffold and the blood of twenty victims already butchered, and a hideous mob howling round the fair and modest grand-daughter of Louis XIV. Soon the head is severed from the angelic body of Madame Elizabeth of France, a princess who year after year sold her jewels to provide dowries for poor girls, and supported at her own expense the orphanage of St. Cyr, supplied food, during the terrible winter of 1789, to an army of paupers, and expended the rest of her property in other works of mercy.

But let us cast a veil over the frenzy and ingratitude of the demagogues, and look for consolation in the marvels of Christian charity. We turn to Ireland, one of the most wretched and oppressed nations in the world. Here we find a wonderful example of the practice of charity by the poor. Official documents of the British Parliament, compiled by Protestant writers, are the evidence we shall bring forward to prove what we are going to say.

In that unhappy island, distress is relieved only by Catholic families, who are themselves far from being affluent. According to the official documents referred to, "*the sum, annually contributed in charity by the small landholders and other inhabitants of the rural districts, is estimated at a moderate calculation to be from one to two millions sterling.*" The large proprietors are Protestants and, for the most part, absentees. "*Rarely,*" the Report

goes on to state, "*do the wealthy classes contribute, even in seasons of distress, to the relief of the aged and infirm.*" The Irish have a great repugnance to beg. As long as they are able to work, they earn their bread by the sweat of their brow. When reduced to the necessity of begging, then, as is stated in the Report, "*no one will refuse to share the very pittance he has himself received in charity with a pauper who asks relief for the love of God.*" Their condition is, indeed, a hard one, for the agents of Protestant proprietors will not suffer them to come near their doors. "*The poor Catholic farmers never refuse hospitality asked for God's sake. They would think it sinful to do so. It is a popular persuasion that the quantity, say of potatoes, is not diminished by what is given in charity, and that what is given to the poor is given to God. This, they say, is something reserved for the day of judgment.*" If a poor man comes at the hour of any meal he is asked to share it, even when the humble host is not sure of having what will supply his own wants next day. As the ancient asylums of the poor, founded by Catholic charity, have been seized by the Protestants, and the poverty of the people has been unable to provide new ones, orphans are thrown for their support on the care of elder brothers or other relations. The aged poor beg from door to door, and are sheltered for the night by those to whom they happen to be indebted for their humble evening fare. When a distressed widow has a little plot of ground, she is assisted in the cultivation of it by the unpaid services of her neighbours. The Protestants, if we are to credit a certain witness, never make provision for widows. Considering the condition of Ireland, it is surprising that the crime of theft is so rare. In the

documents referred to it is stated that: "Of 1,240 individuals brought up for trial at the Assizes in Tipperary, fourteen only were charged with stealing, the remainder having to appear on charges of disputes and menaces occasioned by the harsh treatment of Protestant agents." Thus do the people, though ground down, remain faithful to their religious principles, under the influence of their clergy, who teach them resignation and trust in God. Poor as they are, they are sustained and comforted by that universal almsgiving which is the true glory and triumph of the Catholic Church.

Ireland is not exceptional in its character for charity towards the poor. In other Catholic countries this virtue is not rare. Servants are frequently known to continue without pay in the employment of masters who have failed in business, and even to support them by their labours. The busy world scarcely takes notice of such generous deeds, but they are seen by the Lord of earth and heaven and will be rewarded by Him.

This spirit of almsgiving is a part of the very life of the Church, and accompanies the true Catholic wherever he goes. As an example, when Jerusalem was conquered by Godfrey de Bouillon, in that very year the Order of Knights Hospitallers of St. John was founded and an hospital opened by them, spacious enough to accommodate two thousand patients. These Religious, as may be seen in the work of Paoli,* took charge of the children of the pilgrims, and of orphans and foundlings. They brought food to the prisoners and furnished them with clothes on their liberation. On the day of

* Dell' origine ed instituto del santo militar ordine Gerosolimitano.

their profession abundant alms were given to the poor. Thrice a week all who applied for bread and clothes were supplied from the large bounty of the Hospitallers. Thirty-five poor men were admitted every day to the table of the Religious, and there was a tailor specially employed to repair their clothes. Every week they washed the feet of thirty pilgrims, then gave them to eat, put shoes on their feet, and supplied them with clothing. Poor ecclesiastics, women near their confinement, and portionless girls were assisted by them. This noble generosity, which shone near the Holy Sepulchre as a ray of the charity of the Saviour, disappeared, when the Latin kingdom in the East was broken up by overwhelming masses of Saracens. But charity survived this shock. The Franciscan Fathers supplied, and continue to supply, so far as their means enable them, the wants of the Faithful. In 1851 in their convents in Palestine, Syria, Cyprus, and Egypt they expended 158,426* Turkish piastres in alms alone —in money, bread, clothing, and medicine—without taking into account the expenses of hospitality which will be noticed later on. At present the Society of St. Vincent of Paul, founded in Paris in 1833 by eight students, not only supports twenty thousand individuals in that city, but extends its charity to Jerusalem. From Catholic countries, where it is widely propagated, it has rapidly spread† to several heterodox nations of Europe, Asia, Africa, and America. Its members may be

* Apparisce dallo *Stato generale delle Missioni*, spedito in Genova al commissario di terra Santa.

† In the year 1852 alone, as many as 250 new conferences of this benevolent Society were established.

regarded as the bankers of the poor. Their work is carried on with a zeal worthy of the great heart of their patron. In London the members of the Society visit the most wretched dwellings of the poor. In Holland the sum of 200,000 francs was expended by the Society in 1850, the second year of its introduction into that country.

It is not at hazard that we mention England and Holland. Instead of pursuing our review of Catholic charity, which would fill a volume, we shall glance at those kingdoms where Protestantism,* the destroyer of the resources of the poor, was established. What we are to see will form the dark shading of our picture.

When the Reformation swept away the monasteries of England, the crowds of paupers who were fed by them went to the houses of the rich for some relief. They were rudely dismissed by the owners who were imbued with the selfish spirit of the new doctrine. With such rapidity did this savage principle take root, that it was enacted in the reigns of Elizabeth and Edward VI. that all beggars should be made slaves and driven to their work under the lash, with iron chains on the necks. In Holland, on the suppression of Catholic worship, church property was divided into two parts,

* It is so true that Protestantism has been the destruction of almsgiving that Luther himself, taught by experience, has written the following: "Under the papacy the people were at least charitable, and force was not required to obtain alms. To-day, under the reign of the Gospel, in place of giving they rob each other, and it might be said that no one thinks he has anything till he gets possession of the property of his neighbour."—Walch, xiii. 1584.

one for the reformers and the other for the poor. But this provision was soon withheld, and the starving population became menacing. What was done? The magistrates were authorized to arm against them and put them to the sword. Armed soldiers and fierce mastiffs were organised as chasseurs of the poor. Thus did the Reformation soon rival the horrors of paganism, when Maximian Galerius, as Lactantius states, to rid the empire of poverty, ordered all mendicants to be put on board and thrown into the sea.

The law of slavery proclaimed in England did not lessen the amount of poverty. Elizabeth was then obliged to impose a tax for the maintenance of the poor. This measure tended to extinguish the virtue of charity among the rich, and a sense of gratitude in the poor, and very imperfectly supplied the want that was felt. The government in Holland was also obliged to tax the treasury with a large outlay for the support of the poor; but with little success, as every day there was an increase of misery and want. The statistical work of the great economist, Villeneuve-Bargemont, shows that there were no states in which paupers and persons in distress were so numerous as in the Low Countries and England. In Italy and Portugal there was one pauper to twenty-five inhabitants; in Spain, only one to thirty: and observe, these countries remained Catholic. England had one to six; Holland one to seven. Thus with all the dazzling splendour of a rich and proud aristocracy, a sixth part of the population of England, and a seventh of that of Holland, is exposed to want and to all the miseries of the most abject pauperism.

Why does such poverty exist, despite the provisions

of the law? Speaking of England, a great admirer* of that country accuses the parish officials of squandering the poor-rates on feasts and amusements. The same charge has been renewed in our days by one who spent twenty years in England, the learned M. Rubichon,† who proves, by documentary evidence, that of millions levied for the maintenance of the poor, the smallest part is spent in relieving them, and that thousands annually die utterly neglected. On the other hand, the Protestant bishops‡ are so intent upon amassing wealth that they give little attention to the wants of the poor. So far from being controlled by the supervision, or edified by the example of the English prelates, those who misappropriate the funds of the Church have little qualms of conscience when they see the use to which Church property is applied by the highest dignitaries. It is not to be wondered at that the poor are neglected, that 100,000 individuals in London live from day to day on alms, and that every day some of them die from starvation. Such indigence and desolation are never seen in a Catholic state. The condition of Holland is little better, though improving, as Catholicism is regaining ground

* Joseph Baretti in his "Familiar Letters."

† De l'action du clergé dans les Societes Modernes.

‡ See "Anecdotes," by William King, a Protestant minister (Paris, 1829). It is to be remarked that the English clergy who neglect the poor are the richest in the world. The statistics of 1841 give for their annual revenue 236,439,125 francs, whilst all other Christian churches have only 224,975,000 francs. If from this latter sum be deducted the millions of the Greek Schismatical Church and the various Protestant communities, the Catholic Church throughout the world will have only 119,159,000 francs, about half of the income of the Anglican clergy.

in that country. At Amsterdam a third of the population receives a monthly subsidy; and twenty millions of francs, annually supplied by the Government and from old and new foundations, are found to be inadequate to the wants of the poor of the entire state. The existence of great distress with such an expenditure for relief in a population of three millions, being taken as a proof that the food of the starving poor must have been consumed by greedy and voracious paupers, the Government lately enacted the law of *rations*. But, will this legislation prevent abuses, or lessen the hardships of poverty?

That there are Protestants who are charitable and generous towards the poor—such as Lord Ashley in England—I am happy to acknowledge. But how can widespread poverty be relieved by paltry sums of money, by eloquent appeals to Parliament, by articles in the public journals, and by certain modifications relating to the administration of the poor-rates. What is needed is charity—that charity which was extinguished by Luther and Calvin and the other leaders of the Reformation, who denied the necessity of good works for attaining salvation. The Protestants do not believe that "religion clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation: and to keep one's self unspotted from this world."* Luther rejected as apocryphal this epistle,† in which the text cited, and others equally

* Cath. Ep. S. James, i. 27.

† The Epistle of St. James was declared to be canonical not only by the Council of Trent, but is found in the ancient catalogues of Sacred Scriptures, drawn up by S. Athanasius, S. Cyril of Jerusalem,

clear, prove the necessity of good works. But he does so in vain, for a thousand other texts of the Scripture prove the same doctrine. Such aid as natural compassion, or vanity, or a poor-rate, or any legal measure, providing for the wants of the distressed, is a poor substitute for what is most needed, that is, charity. Succour springing from purely human sources is devoid of life, often fails, and is often misapplied. Hence it is that misery is on the increase in its extent and in its intensity. Charity alone brings solace to every form of human affliction. It is not only generous, but compassionate and sympathetic. It gives fraternal counsel, and dissipates darkness and perplexing doubt. It soothes; it makes the load of sorrow somewhat lighter; and raises from their abject condition to comparative comfort those who had hitherto been utterly neglected. This charity is not the result of human force, nor of secular power. Nor is it purchased by gold. It is a spark of that eternal charity which inflames the soul and makes it ever solicitous for the good of our neighbour, and stimulates us to make every sacrifice to procure it. Charity ascends to the garrets and descends to the cellars, inhabited by the poor. In these infested homes it stands by the sick-bed of the patient, condoles with him, and takes his feverish hand in hers. More by kind words and tender sympathy than by the material comforts it brings does this noble charity cheer the sorrow-stricken sufferer and inspire him with hope and joy. When the father of a family, deprived, perhaps in full manhood, of

the Council of Laodicea, the Third Council of Carthage, S. Gregory Nazianzen, S. Jerome, S. Augustine, Innocent I., &c. The Greek Church receives it as canonical.

health, sees his children and wife starving, charity comes to his relief, bids him still trust in Providence, supplies him with means of living, and provides a home for some of his children in those charitable institutions which she has erected in our cities. Charity collects the orphans and the deserted children of the poor, clothes, and feeds, and educates them. Some of them attain important positions in after-life, as merchants, teachers, magistrates, civil officials, and ecclesiastics. They not only cease to be a burden to the State, but become its support, and share their resources with their aged parents or less fortunate brothers and sisters, and other relatives. It is never more solicitous than when poor neglected girls become the object of its care. Pious and well-trained matrons and holy nuns are the happy fruits which such solicitude produces. Charity dries the widow's tears, and gives her strength to bear her cross. Charity, with its infinite resources for counteracting the evils of life, saves many a soul from the despair that hurries its victims to self-destruction or to the murder of some dear friend. The claims of an inexorable creditor are often met by the aid which charity brings to the imprisoned debtor. Often does it preserve, by a dowry, some innocent dove from the nets that are set in her path. By its opportune relief, charity oftentimes saves poverty from sullying itself by theft. A ruinous legal suit is frequently averted by its kind offices. Asylums for the poor, erected by the State, fail in their purpose, if not directed by the charity to which we are indebted for the existence of such benevolent institutions. This is shown by experience. The splendour and extent of these structures contrast

very strangely with the neglect of the inmates by those who are charged with the administration of the poor-rates. Charity soothes all sorrows, repairs shattered fortunes, raises many from the abject condition in which they were born, and diminishes poverty and crime. When it is wanting—and wanting it is where the true faith does not exist, pauperism and misery increase, in despite of poor-rates, public wealth, extensive commerce, and the culture of art and science. William Cobbet,* speaking of England, says: "The Reformation is the cause of the misery, mendicity, nakedness, famine, and the endless list of woes which we see and which stun our ears. England celebrated, when it was Catholic, as the land of hospitality, generosity, comfort, opulence and serenity, has become, under the Protestant yoke, the theatre of cold egotism, of the labour of beasts of burden, of extreme misery and rapacity."

* Letters on the Reformation.

CHAPTER XVI.

SPIRITUAL WORKS OF MERCY.

Man liveth not on bread alone. Nor are the ills to which flesh is heir to the only trials of life. There are trials of the soul—mental distress, heart-burnings in this valley of tears. To alleviate this kind of misery, the Church assiduously applies those potent remedies which are rightly designated spiritual works of mercy, or spiritual almsgiving.

The reader has observed, and will have further occasion to observe, that the Church, whilst devoting every attention to the wants of the corruptible element of suffering humanity, was far from neglecting those of its nobler nature—the wants of the soul. This spiritual assistance she would have every one of her children to be prepared to render; but above all she requires her ministers of religion to be foremost in the good work. We have seen what the clergy did for society in bringing it under the influence of charity, in reconstructing it after its disintegration, in educating youth, and in propagating principles of morality and civilization. We are now to see how the clergy by those ministrations which regard the salvation of souls conferred inestimable benefits on man in enabling him to attain true, eternal, and supreme happiness. Here the triumph of the

heroism of the priesthood over many obstacles is most conspicuous, and that spiritual almsgiving, of which we speak, shines with the brightest lustre.

Though it is quite true that the entire Christian edifice rests on the immovable foundation of the Corner-stone—Jesus Christ—yet does the edifice require to be sustained and strengthened by the use of sacraments and the preaching of the Divine Word. By the sacraments we receive life; by them and by the Divine Word that life is preserved and nourished. Hence the great work of ecclesiastical duty and charity is continually to communicate to mankind the grace of Jesus Christ through the sacraments, and to inculcate from the pulpit the necessity of true faith, good works, and virtuous lives. By these means the poor are taught to be resigned, the rich to be merciful, the servant to be faithful, the master to be just and considerate, old men to sanctify the short term of life yet allotted to them, young men to distrust the illusions of their age—all to love and fear God. Some, it is true, derive little or no fruit from these opportunities; but the seed of truth is at least deposited in their hearts, and may one day bring forth good fruit, and often does so with abundance. Thus the priest, by combining the love of God with the love of the neighbour, and reminding the faithful of the high and glorious destiny for which they have been created and redeemed, is at the same time the minister of God in saving souls, the cause of prosperity in families and in the State, the true reformer of public morals, and the true lover of his country.

In fact the priest, especially the parish priest, is in

society, as it were, a living Providence of the poor. By him the people are directed and educated, youth taught righteousness, families preserved in concord and happiness, and innumerable victims rescued from a career of vice and crime. You are sleeping in your downy beds whilst he before the dawn of morning has visited the sick man, and closed his dying eyes in peace. You rise, dress, and go forth through the thronged city to engage in business and enrich your families, and he offers to the Eternal Father the Victim of Calvary to obtain mercy for the people, draws tears of sorrow from many a penitent, restores peace to troubled souls, calms the storm of passion in the breast of others, and saves society from the crimes which you may have provoked by your injustice. The incredulous Rousseau exclaimed: "How many reparations, how many restitutions have been effected among Catholics by the confessional!* He spends his day in similar occupations. Evening comes,

* *Emil.*, tom. iii. Such was the public demoralization at Nuremberg, that in order to restrain it, the heretics begged of Charles V. to restore the confessional by an imperial decree. Those of Strasbourg thought to revive it, and recently in Germany an attempt was made to establish it. The following picture of a confessor by the Count of San Raffaele may be here appropriately given: "His ministry is difficult, ungrateful, and fatiguing, the most formidable for one's own conscience, the most necessary for Christian society, where there is question of eternal good, and where the secrets of the heart are scrutinized; a ministry the least remunerated, the least honoured, the most exposed to the attacks of calumny, the most incapable of self-defence; where an exhaustless store of patience is needed to discriminate between silence and hurtful bashfulness, to dissipate the scruples of fear, to respect the darkness of a happy ignorance, to correct the guilty ignorance of poor and rich, to guard against being imposed upon by a false repentance, to speak with force and discreet liberty to those who wish to be flattered and betrayed, to attract and reform

and, for you, brings new pleasures. But the priest hastens to the couch of the dying man. His dwelling is miserable—the disease contagious. No matter. The minister of religion breathes the pestilent air, and is brought in contact with the offensive impurities of the place. With patience and serenity he applies remedies to relieve the body, and imparts ineffable consolation to the soul of the dying man. The enemies of the clergy, even the French philosophers, in the fury of their wild denunciations, dared not to deny the merit of this practical and inestimable charity. "There are fifty-two parish priests," writes one of those, "in Paris: they are the most estimable members of society; they are benevolence and sympathy personified."* M. Mercier has written: "In the midst of great disorders, they followed the ideas of peace; their acts are characterized by gentleness, there is no bitterness on their lips. By the position they occupy they are more popular than the bishops; they know how to console and succour their parishioners and pour balm over many secret wounds known to them alone."† To such eulogies of the parish priests of the city of Paris, to whom it is but just to render homage, the like conduct of the Catholic clergy in all the cities of the world gives them a claim.

Nor are the priests of the rural districts less devoted

the obdurate, to fortify the weak and inconstant, to stir up the sluggish, to moderate the indiscreet, to remove doubts, not to exaggerate nor yet to extenuate the obligations and duties of penitents."—*Nell' Opus.* La Condotta de letterati, c. xii., p. 101.

* *Tableau de Paris de Dulaure.*

† M. Madrolle, in his book, *Le Prêtre devant le siècle,* has collected an extraordinary number of charitable acts of the clergy which I must omit to mention.

and active. Without them the peasants would grow up in ignorance and a savage stupidity, resembling the animals by which they are surrounded. But by their ministrations the rudest youth is capable of confounding with his catechism not a few of those pretended sages, who, resting on reason alone for the knowledge of what is true, are ignorant of the principal duties of man. The good parish priest is the counsellor, guardian, and pacificator of his flock. He leads them to the feet of the Crucified, and in his wounds makes them forget the miseries of this life. Let the storm rage with greatest violence, let the rain fall in torrents and rivers become impassable, and fallen rocks and frost and snow render the route to the hut of a dying parishioner almost impracticable, the good priest, undeterred by such impediments, hastens to the sick-call. He slips, and stumbles, and falls, as he hurries on. His life at every moment is in danger. But on he goes. He must attend the soul that has called him to assist in its final passage. Breathless he arrives at the door of the smoky hovel. A ray of hope lights up the countenances of the afflicted family, who see in him the angel who conducts souls to paradise. I am not drawing pictures from fancy, but stating simply what passes every day under your own eyes as well as mine.

Such are the general traits of clerical charity. It will, however, be useful to give one instance, at least, of the innumerable ecclesiastics in whom they have been exemplified. For this purpose I select the case of an American whom I had known towards the close of his life, the priest Francis Margallo,* the ornament of his

* He died on the 23rd of May, 1837.

Order in New Granada, a country very dear to me. His whole life was made up of charitable deeds, far above his resources and overtaxing his strength. His days were spent in the hospitals, administering the sacrament of penance, consoling the sick, and rendering them every assistance, or in the prisons, where he dispensed the blessings of religion to the convicts, and prepared those that were condemned to death for their terrible fate. He visited the houses of the poor with alms in his hand and the word of eternal life on his lips. To the sick-bed of worldlings he repaired with affectionate zeal to relieve them from the agony of despair and inspire them with hope in the mercy of God. He fed a number of starving people in his house, and by his powerful appeals made them faithful to the Church, and to law and order in a turbulent State. I do not dwell on his labours in the confessional, on his preaching, on his frequent written defences of great power in favour of the Catholic doctrines, of his rare gift of bringing sinners to repentance and conducting pious souls in the ways of perfection. But I shall mention that he often waited on the magistrates to obtain the pardon of culprits; that he appealed to the rich to take compassion on the poor; that he tried by every means to reform men leading lives of scandal, and that whenever he heard of any one dying impenitent, he hastened to convert him. In this mission of charity he was often rudely repulsed—treated as a fool or as one drunk, and the door closed against him. But what matter?—his charity suffered all and risked all. When prostrate on his sick-bed, he said: "What is my life worth, compared with the salvation of souls?" Then he rose, and in the darkness

and chill of night went, languid and with much difficulty of breathing, to attend the dying. Nor had he the cure of souls, nor were zealous priests wanting in Bogota. His active, exhaustless, and ardent charity was not destined to die with him, but was perpetuated by an Association under the auspices of St. Joseph, and by a Congregation of Christian Doctrine. This sketch is only a poor outline of the noble qualities of this great and holy man.

Out of the Catholic Church we do not find even a faint image of such tender charity. The Rev. Cecil Wray,* Protestant pastor of the church of St. Martin, Liverpool, acknowledges with candour and regret this unpleasant fact. "I declare most solemnly," he says, "in the presence of God, that the people are deprived of their just rights as members of the Church of England. In our schools the doctrine of the Catechism is denied or excluded. In the visitation of the sick the consolations of the Church are withheld, the dying penitent is never excited to a private confession of his sins, nor is absolution given him as prescribed in the Ritual. And I assert, of my own knowledge, that not only is the doctrine of remission of sin by apostolic ministry rejected, but that the sacrament of the Body and Blood of our Lord is, in cases without number, refused to the Christian at the point of death, as if this sacrament were a simple formality."

Various testimonies of a similar kind might be cited. We give but one from a Protestant journal of India,

* In a printed sermon on "The scandal of tolerated heresy and violated discipline."

showing that the Anglican clergy everywhere betray equal negligence and pride. "The zeal, energy, and devotion of the Catholic clergy in every part of the world contrast singularly with the indifference and inactivity of the Protestant clergy. We should be anxious to conceal the fact, if it were not so obvious that we can have no hesitation in mentioning it. The Catholic priest is the poor man's guide, the director of his conscience, the arbiter of his actions, the depositary of his secrets, and his last fast friend and consoler at the hour of death. What a striking difference in the conduct of the well-paid functionaries of the Protestant Church! These discharge their duties with such arrogance and pomp that they fail to win the approval of the people. They do not visit the poor in their homes; they leave them when dying, without the consolations of religion. Our condition is such, that most of the people do not know what to believe, nor the clergy themselves what to teach."

To study this question under other aspects and at greater length, we must consider the trying circumstances under which the work of preaching and of administering the sacraments is carried on by the Catholic clergy in the midst of persecution by governments, opposition from heretical sects, and the revolutionary movements that convulse Europe.

The States of Germany, with a mixed population of Catholics and Protestants,* were, at the end of the

* M. de Fraensi, Professor in the Academy of Vienna, has published the following statistics:

Catholic States.	*Protestant States.*
13,328,204 Catholics.	6,081,964 Catholics.
3,022,114 Protestants.	13,834,079 Protestants.

16th century, owing to many obstacles, impenetrable to Catholic missionaries. It was deplorable to witness so vast a field for apostolic zeal neglected. At length, in 1850, the Jesuits were able to begin the work of regenerating the people. Sackingen was their starting-point. The Redemptorists took part in this mission, and the local clergy, edified by their example, were inflamed with new zeal. The numerous missions given by these apostolic men in many cities and towns, I must pass by. Their labours extended from the banks of the Rhine to the frontiers of Turkey and Russia. The great fruits of their preaching surpass description. The people flocked in thousands to hear their sermons, and listened with fixed attention and a profound silence, only broken by their sobs and weeping. The effect of a sermon on hell, preached in several cities of Prussia by Father Roh, was marvellous. The confessional was surrounded by penitents without number, and Holy Communion was given to many thousands. It would be impossible to take an account of all the cases of restitution, of the number of families reconciled, or of the quantity of impure and anti-clerical publications openly committed to the flames. Paul did not witness a larger collection burned at Ephesus, notwithstanding the zeal of the primitive Christians. Hundreds of shops were closed by the eloquent appeals of Father Haslacher on the observance of the third commandment of God.

Not only the Catholics, but the erring followers of Luther and Calvin, Jews, Rationalists, and Communists

Besides the Catholics and Protestants of the German Confederation, there are 318,000 Jews, 4,700 Greeks, and 300 Armenians. Saxony also is comprised in these tables.

listened to the instructions and were touched by them. Many abjured their errors, among whom was the celebrated Cfroerer, a Professor in the University of Freiburg in Brisgau. Two distinguished professors of Halle and a minister of Treves also returned to the ancient Mother. "Incredulity, vanquished and dismayed, saw its defenders routed and overthrown; indifferentism, unmasked and held up to view as illusive, weak, and evanescent, blushed at its own deformity, and a sense of justice was awakened in all classes of society."* The hydra of revolution and communism received a deadly blow. The learned Protestant, Wolfang Menz†, declares: "That among the various triumphs of the Catholic Church in Germany, the most glorious was the immense popularity of its missions in districts where revolution was rifest, and the subjection of that monster to the yoke of Christianity."

Rich offerings were made to the Fathers for the service of the Church. At Paderborn, in Westphalia, Jews and Protestants were among the contributors. On the departure of the missionaries, flowers were scattered along their path; every one was anxious to bid a fond adieu, and the scene of Paul at Miletus was renewed. The best evidence of the revival of religious life effected by the labours of these holy men is to be seen in the great moral improvement which has taken place, in the active conflict carried on with error, and in the creation of elegant and useful institutions. By the voluntary aid of the people an establishment was founded for the

* Such is the language of a Protestant writer in the *Gazette of Silesia.*

† In his Memoir, 1851.

Redemptorists at Elwangen, another for the Jesuits at Münster, and many others in various places. Similar institutions were provided for the Lazarists, who gave missions in the rural districts, and for the Sisters of Mercy—those generous daughters who devote their lives to the good of others and to the practice of perfection. The Daughters of the Cross, breathing charity and mortification, were in possession of the old castle of Aspel, formerly the residence of archbishops and dukes; and the humble and mortified Religious of Alcantara were established at Breslau. Eighteen new stations were founded for missionaries in Saxony, and new Catholic schools and churches were opened in every district. The apostolic zeal of pious laymen founded the Associations of St. Charles Borromeo and St. Boniface, the Catholic Slavic Committees of Moravia, and the Catholic Association of Vienna. The zealous members of these societies combated the various forms of error, and endeavoured to break the chains by which the Church was held in bondage. By assisting the vigorous efforts of the missionaries they co-operated powerfully in the marvellous emancipation of the German people, in the improved morality of the Catholics, and in bringing back heretics to the religion of their fathers. The rebellion against Jesus Christ has been checked by the Catholic clergy, and public tranquillity placed on a more secure basis.

Another proof of this progress of Catholicity is seen in the anxiety and alarm evinced by Protestantism, in its efforts at revival, and in the crafty measures it adopts to maintain its ascendancy. With a view, as it is avowed, to oppose a barrier to the invasions of Rome, two hun-

dred deputies from the various Lutheran Associations of all the German States, and a thousand ministers, the former assembled at Hamburg, and the latter at Elberfeld, agreed to petition the Government to forbid Catholic missions. The demand was granted; but God in his mercy will restrain such injustice, and show that it is vain to resist the light and force of truth.

My anxiety to pass on to another subject does not allow me now to draw attention to the United States, where Catholic missions are so successful, not only among the faithful, but among the dissenters, of whom many have become converts.* We shall speak of the great benefit conferred by the Catholic clergy in defending the first of the Divine institutions, marriage, so outraged at the present day. The dispensers of the Sacraments, devoted at all times to honour and defend them, are to-day specially required to vindicate the sanctity and rights of the Sacrament of Matrimony. The number of divorces,† the fearful increase of illegiti-

* The *Catholic Review* speaks of these missions and their success. Nothing is more touching than the letter of a Redemptorist, who had been a Protestant, Father Wahvorth, dated 12th February, 1852.

† M. Descuret, citing official documents, shows that from 1837 to 1841, the cases of divorce in the French tribunals amounted to 4,149. They have largely increased since then. Among the Protestants, especially in Prussia, the number is enormous. The *Weekly Political Gazette* of Berlin asserts "that there are very many married persons who pass from marriage to adultery a second, a third, and even a fourth time, from adultery to divorce, and from that to a new marriage. Exchange of wives is not rare. In England not long ago wives were publicly sold, and may now be beaten by a brutal husband, only at the risk of paying a slight fine.

mate children,* and the statistics of crime† prove that the conjugal tie is regarded with little reverence where the Catholic sentiment does not prevail. The danger arising from this abuse is entirely due to Protestantism, which has robbed marriage of its dignity: refusing to regard it as a sacrament, leaving all control regarding it in the hands of the civil magistrates and abandoning it to the caprice of human passion. Protestantism flattered authority, and enlarged the powers of rulers, and encouraged them to institute *civil marriage* and invade the inalienable rights of the Church. This profane ceremony insensibly destroys among Catholics the high and true idea that marriage is a religious act, elevated by Jesus Christ to the dignity of a sacrament. Then it is difficult, as the *l'Ami de la Religion*,‡ in speaking of France, has remarked, to comply with all the legal formalities which are required before the ecclesiastical rite can be administered. Hence, "a great number of the population do not marry, and prefer the odious facility of concubinage to lawful wedlock." This is bad enough; but there is a lower deep, the immoral teaching of an

The highest average is in Austria. See "Statistics of M. Haine." France, as we gather from the *Annuaire du Bureau des Longitudes* for 1852, is lamentably conspicuous for this crime.

† We shall not dwell on the maladies and the crimes resulting from this libertinism. But if the catalogues of other crimes be examined, it will be found that most of the culprits have either lived in concubinage, or have been condemned for crimes resulting from their sinful connexion with women. How many robberies can be traced to this cause? We may make reference to the statistics on this head by M. Descuret.

‡ N. 5,132, p. 296, Novemb., 1850.

impure sect which calls upon all to have no family ties, to recognise no moral restraint, to indulge every sensual passion, and to live in indiscriminate intercourse.

We do not pretend to offer an explanation of the Catholic view of marriage, nor of the eternal principles of its institution. All this may be found in excellent treatises, ancient and modern, and especially in the learned work* of an eminent theologian, Father Perrone of the Society of Jesus. I shall be content with observing that the solemnization of marriage, from its influence on morals and civilization, and apart from other considerations, is a matter of the highest importance. Whoever reflects that the constitution of the family is the first element of social life, and that marriage is the basis on which the family is founded, will see at once the necessity of giving a religious character to the matrimonial union. This consecration of our birth and of the family, as Bossuet has observed, is the most secure support of society and the only foundation given to it by the Creator.† The authors of social revolution and of open rebellion against the laws of nature rightly regard the dissolution of marriage as an infallible means of attaining their ends. They know that this union is the bond and support and the most expressive type of the great civic family. Hence, to maintain this union as it was instituted by God, and confirmed and ennobled by the Saviour, is a work of the

* In his golden treatise, De Matrimonio.

† The conviction of this truth caused 722 citizens of Marseilles to present a petition, in June, 1853, to the French Senate to abolish civil marriages. It is stated in the *L'Univers* that similar petitions are in preparation in the other parts of France.

highest charity, for which both Church and State are indebted to the Catholic clergy. Without going far back into history we find Pius VII. firmly proclaiming the indissolubility of marriage when Napoleon attempted to annul that of his brother Jerome. In 1804 instructions were issued by the Holy Office, and answers given by the Sacred Penitentiary, 1st of May, 1827, and 7th of April, 1826, the former approved by Pius VII., the latter by Leo XII.: and these pronouncements declared that the nuptial contract appertained to the ecclesiastical forum, that no civil authority was competent to affect it; and annulled all impediments made by the civil power, since marriage, being of divine institution and a sacrament, is entirely independent of civil authority. Pius VIII.* also declared that the bond of marriage cannot be touched by the hand of civil power, being entirely under the control and jurisdiction of the Church. The zeal of this Pontiff and of Gregory XVI., their wisdom and solicitude in opposing the attacks of the innovators on the question of mixed marriages, are beyond all praise. The Brief† of Pius VIII. to the Archbishop of Cologne and the bishops of Tours, Paderborn, and Münster, of the date of March 25, 1830, is regarded as a masterpiece. It bestows great and well-merited eulogiums on Monseigneur Droste, the Archbishop of Cologne, who, for his noble defence of Catholic doctrine, and on account of his constancy and sufferings, was called the Athanasius of Germany. When, quite recently, revolutionary passion in Pied-

* In the Encyclical, *Traditi humilitati nostræ*, May 24, 1829.

† Litteris altero, 25th March, 1830.

mont projected measures injurious to the divine legislation on marriage, every one might see the beautiful letter* addressed by the august Pio IX. to the King of Sardinia, the earnest protests of the bishops and the universal reclamation of the clergy of all ranks. Laymen raised their voice both in the tribune and in the press against the projects of the new legislators, and warned the people of the precipice to which they were drawn on by such sacrilegious innovation. One of these writers, Sig. Emiliano Avogadro, Count Della Motta, author of an "Essay on Socialism," has, with great power, erudition, and logical force, confounded the enemies of this great sacrament.†

It is time to call attention to the action of the clergy whether in reforming those who contemn the sacrament, and, brute-like, live in libertinism and concubinage, or in saving others from a similar course of iniquity. In 1826 an association, taking its name from St. Francis Regis, was formed for legitimizing, by means of the sacrament, unions condemned by reason and religion. To attain this noble and holy object the society was not content with exhortations to virtue, but came with pecuniary aid when the plea of poverty was urged as an excuse for living in sin. It would be difficult to enumerate all the conjugal unions that were sanctified through the zeal of this association. The official report of the 1st January, 1851, states, that by this society 21,692 marriages were repaired, and 43,384 persons brought to a sense of their duty, and 15,207 children

* Dated from Castelgandolfo, 19 Sep. 1852.

† In a work entitled *Teorica dell' instituzione del Matrimonio, e guerra moltiforme cui soggiace*, Turin, 1853.

legitimized. In Brussells, during the year 1849, the society rectified 600 cases of the married state, and legitimized 201 children. These facts and others of a similar kind show what benefits have resulted from the charitable Association of St. Francis Regis to society at large, and to parents and children in particular.

The clergy devised other means to produce the same result. We give an instance. Four years ago, in a district of Paris containing 60,000 inhabitants, incredulity and prostitution reigned supreme. There was scarcely one legitimate marriage to five unholy unions. Most of these people were Germans, who, to the number of 80,000, lived in Paris. The Paris clergy, strangers to their language, were unable to instruct them, and such was the degradation of this almost bestial population that one would risk his life if he uttered the name of God except to blaspheme it. Two Jesuits made an attempt at reforming them, and opened a school for children. Such was the charity of these fathers, and so great was their care of the wild and refractory youths, that their parents were constrained to be grateful and thankful. Already the name of Jesus Christ is on the lips of the children and passes to those of the parents. Brutal and shameless communism is beginning to be abhorred, and the Church is invited to raise to the dignity of marriage the criminal unions of many of the most corrupt and ferocious of that infamous quarter of the city. A new association has been formed, called "The Work of the Germans in Paris," and has built a church, hospital, and schools, for the Germans. The Society of Pius IX., at Mayence, gave liberal aid towards these works.

If the majority of the people hold in abhorrence the licentiousness which is preached by the enemies of religion, if they resist the temptation of seduction and of legal facilities for gratifying passion, and overcome the dangers often connected with poverty, and if they still revere the indissoluble union of marriage, representing the ineffable mystery of the Incarnation and the union of Jesus Christ with the Church, the clergy have all the merit of such a state of righteous feeling. Through their zeal Christian nuptials are generally celebrated among the people, even where the strongest opposition was to be encountered. The greatest praise is due to the clergy of France, Belgium, and Austria. The clergy, by instruction, counsel, and urgent appeals, remove the danger of strong passion, excite parents to watch over their children, denounce crime with a deterring force, supply means for facilitating marriage, and save Society from the greatest scourge of modern times and humanity from its most degrading vice. Of the pious associations instituted for this end I shall name three—two created in France and one in Germany. From these we may form an idea of the rest. Those in France are the Associations of the Virgin Mary and of St. Hilary, the former most active at Abbeville, the latter in Brittany. That of Abbeville protects poor girls, the other young men. Each associate has charge of one subject, and takes care of his physical and moral education. Thus is a preparation made for such marriages as are vividly depicted by Tertullian in his "Two Books to his Wife." The associations in Germany were founded by Father Kolping. They take charge of young men, not only when apprenticed, but when they

are about procuring permanent employment. They provide for their spiritual wants so that they may always hear the word of God, frequent the sacraments, and remain true to their religion and to their families. For this end a hotel has been built at Cologne for their special use, well kept, with moderate charges, and the model of similar buildings which are springing up in several parts under the auspices of zealous ecclesiastics associated with Father Kolping. That an apprehension of having too many children may not deter the poor from marriage, children are taken to orphanages and tenderly and piously brought up under the care of nuns or religious. It would be difficult to enumerate all the houses of this kind which are growing up everywhere. In the single department of Cher, within two years, the Sisters of Charity established sixteen, and are preparing to establish more. And here I shall mention with great pleasure the names of five zealous priests—Fathers Lanzarini, Bedetti, Moretti, Mareggiani, and Breventani—who, animated with the most ardent charity, have just established in Bologna five new institutions for the education of the poor—thus preparing a Christian generation of worthy citizens and pious heads of families.

The facts, of which we have personal recollection, have been stated at sufficient length. We shall now record some sacrifices made in times past by the Catholic priesthood in the discharge of their laborious duties. We take a few cases in which the spiritual succour of the neighbour called for the exercise of heroic charity, and we find priests acquitting themselves, under such circumstances, as true Christian heroes. Those who were made captives by the infidels

were in great peril of their salvation. Thomas d'Andrada, a prisoner in Morocco, received money from the King of Portugal to pay his ransom. What does he do? He expended the sum in purchasing the freedom of some of his companions, and remained in captivity with the rest to console them and to attend to their spiritual wants. By continual exhortation he sustained the constancy of the faithful, converted the renegades, exercised all in prayer, waited upon them and encouraged them, and died in prison a victim of his love for them. We behold St. Raymond Nonnatus and the Blessed Peter Armangola in Algeria. The former gives himself as a hostage to deliver from their chains some slaves exposed to the dangers of apostasy, and, rather than withhold from the captives the word of peace, joyously submitted to be scourged, beaten with clubs, to be manacled, to have his lips perforated with a hot iron and fastened with a padlock, and to endure fearful torture when he partook of food. The latter offers himself as a hostage to rescue eighteen youths from the caprices of brutal masters. As the money expected from Spain did not arrive in time, he willingly submitted to the yoke of slavery. If, through the mercy of the Mother of God he was not strangled, and if, after six days, when the halter was removed from his neck, he was found to be alive, his neck was distorted, and his face like the face of the dead, for the remaining ten years of his pilgrimage on earth. It pleased God thus to exhibit a permanent trophy of the charity of his servant and a monument of his heroism and martyrdom.

A seafaring life is doubly exposed—to the perils of the

deep and to a spiritual shipwreck. Let us view the ship in which Father Francis Rodriguez was conveyed back from Japan, and which became a wreck in the very sight of Lisbon The captain and some passengers of distinction quickly filled the small boat, and urged Rodriguez to descend and save his life. He refused, preferring to remain in order to comfort the men in danger of being drowned, who entreated him not to abandon them. Whilst the ship was sinking he heard their confessions, absolved them, animated them with the hope of entering the port of heaven, and continued this work of charity till all were swallowed up in a watery grave. Equally heroic were the three Jesuits, Fathers Pascal Catalano, Andrew Gonzales, and Alphonsus Lopez, when the ship *Conception*, on a voyage to India, broke up on the sands of an island. The captain, sailors, and marines, took to the small boat to save themselves. The three Jesuits refused to leave the 210 passengers on the wreck, who were in danger of being drowned. Out of this wreck they constructed three rafts, and all were landed on a desert island. Here the good fathers died from want and exhaustion, after ministering the consolations of religion to their unhappy companions in suffering.

Let us now look at a priest engaged in calming a scrupulous soul just on the verge of despair. Those only who have tasted of the bitterness of such a state of mind can conceive the difficulty of the task which the ministers of religion have to perform in applying a remedy. The hapless victim, tortured with violent temptations against the most pure and exalted virtues, chastity, charity, and faith, sees guilt in every thought

and in every act. Through excessive delicacy of conscience, confusion of ideas, and tension of feeling, the poor soul startles at its supposed sinfulness, trembles, weeps, and in its agitation is hurried on to contemn and loathe itself, and sometimes to rebel against its Maker. At one time the victim is haunted with the image of hell, and becomes stolid and fatuous; at another he feels a terrible sense of abandonment, and sinks under the weight of despair. In a thousand ways the wise director tries to enlighten and console him. His words are not heeded; the patient is agitated with new ideas and new terrors. And when this afflicted soul promises to obey his confessor, a new doubt arises, and the very course prescribed is itself apprehended as dangerous. All the resources of science and all the methods of charity, often fail to bring relief to the agitated soul ever in conflict with itself and with its spiritual guide. For months and years, and day by day, and sometimes hour by hour, the minister of God is required to devote his time to this difficult task, and requires for its discharge a special grace from Jesus on the cross. How many priests, through fraternal love, united with heroic self-sacrifice, have prayed to God to relieve their penitents from such an oppression and have the burden placed on their own shoulders. Such was St. Vincent of Paul, whose prayers restored peace to a troubled soul, but who himself was thenceforth assailed with terror, doubt, and conflict—a terrible tempest which language cannot describe. This martyrdom, more dreadful than a thousand deaths, the holy man endured for many years, and by this trial his charity was more developed and exalted than by the

great and countless works done by him for the relief of the private and public calamities of his nation.

We turn to another picture of the life of a priest, and behold him in the days of persecution, when tyrants strike down the pastor and scatter the flock. During the horrors of the French Revolution, clerical charity of an heroic kind was displayed both by the exiled priests and by those who remained secreted within the confines of their unhappy native land. Of exiled ecclesiastics who edified by their word and example I select the Abbés Edgeworth and Carron. The former was the intrepid priest who, undismayed by the yells of a rabid mob, attended Louis XVI. to the scaffold and encouraged him in that dread moment by these words: "O son of St. Louis, ascend to heaven." I do not intend to trace his career of great and good works; I only ask you to look at him attending the French prisoners at Mittau in Russia, when pestilence had been raging there. These poor soldiers, cast upon a foreign soil, and among a people of a strange religion, found in him a guardian angel. He set no value on his life that he might save their souls; and in the heroic discharge of this noble service he caught the contagion. Though nursed by the august daughter of Louis XVI., who desired to repay his devotedness to her father, he died, after three days of agony, on the 22nd of May, 1807. Innumerable examples of like heroism are found in the history of the Church. That which is here recorded is remarkable from its connexion with the most atrocious crime that disgraces the annals of France.

The Abbé Carron, before his banishment to Jersey, and after his return to Paris, was continually engaged

in converting sinners and in founding charitable institutions. He devoted his services to a number of emigrants and exiles whom he found in Jersey. He had a chapel erected for their use, and founded two schools for the children of the proscribed. He fed the hungry and distributed among those under his care a number of good books. He was the author of so many pious works that he rivals, in this respect, our own St. Liguori. When the English Government transferred the exiles to London and treated them with generous hospitality, the Abbé Carron and some other priests accompanied them, and there sowed the Catholic seed which fructifies at the present time. He opened two French churches in the city ; two schools, which since then have grown into colleges ; a seminary, and two hospitals. At Sommerstown he built a large church, and founded two schools for the poor of both nations, and created the institution of the "Chamber of Providence" for the relief of the indigent, to whom he distributed food and clothing. It would be difficult to say how he laboured in catechising, in preaching, in hearing confessions, and in collecting funds for his various charities. He was called a second St. Vincent of Paul. And it must surprise us to learn that he accomplished so much with a weak and exhausted constitution, forgetting his own wants, that he might minister to those of his neighbours.

Such was the work done by the French clergy in foreign lands. Were they less devoted at home? Far from it; for with the heroic zeal of martyrs they administered the sacraments and all other spiritual helps to the faithful. Lamennais, whose unhappy death was the painful sequel of his fall, mentions that while

Couthon, unable to walk, was carried to the Convention to call for massacre, a priest of Brittany, suffering from a like infirmity, had himself carried by night to a rural district to administer the last sacraments to the dying. I shall only mention the case of some priests of Marseilles, who concealed themselves in the city, or found refuge in the mountains of Séon, Pènes, La Nerte, and Rove. Though incessantly pursued, they went from house to house, celebrating on improvised altars, hearing confessions, assisting the dying, reanimating languishing faith, soothing troubled minds with words of hope and peace, and preparing all for the perils to which they were exposed. On certain days, by appointment, they descended from their hiding-places, dressed in the garb of agriculturists or shepherds. These apostolic labours have been described by Monseigneur Gaspard Jauffret, Bishop of Metz.

An hour before midnight, on the 14th of January, 1794, two priests stole out of the city attended by some clerics, and arrived at the forest of Séon. On coming to a certain point covered with huge stones, they halted, under the direction of their guides, at a cavern where four fugitives lay concealed. They heard their confessions and gave them Holy Communion. Great was the consolation and the gratitude of the pilgrims, who declared that they felt quite happy in suffering for justice' sake. The priests continue their course, when suddenly they were greeted with a glad welcome from an aged magistrate, who lived there in banishment and great privation. His whole demeanour indicated profound humility. When about receiving the Holy Sacrament, he exclaimed, in an ecstasy of delight : "Most powerful

and merciful God, what gratitude do I owe for being brought to repentance by the very weight of my misfortune, and for being permitted to receive Thee in the Blessed Eucharist. Enriched with the treasures of heaven, I sigh no longer for those of earth. Oh, great God! if ever these are restored to me the poor shall have the first offering. But why should I wish to recover them? Your love is sufficient. Let my enemies come, let them come. I have no fear. I desire to fall into their hands that I may announce from the scaffold pardon of injuries." All who sought refuge in these mountains were animated by the same spirit of forgiveness. As the priests went on, they heard the chant of many voices. In a grotto, where they found a hiding-place, three hundred of the faithful were singing the praises of Mary, whilst expecting the arrival of the ministers of religion. As soon as they arrived they placed the Blessed Sacrament on an altar erected at the end of the grotto and lighted up with torches. The fugitives knelt and wept. An exhortation was given, which moved the hearers to tears of repentance. All were confessed by the zealous priests, who heeded not the discomfort and danger of a dismal cave dripping with water from roof and sides. From the proximity of a military station there was a risk of the loud chanting being overheard and of leading to a discovery. Caution was recommended, but zeal was deaf to the voice of prudence. Mass was celebrated, communion given; and in separating all swore to live and die for Jesus Christ. It was a touching spectacle to witness the other pious Catholics issuing from every path of mountain and valley, with torches in their hands which

guided their steps and dissipated the darkness of the night. When assembled, they received the sacraments of Penance and the Eucharist, chanted the psalms, heard the Divine Word, and with love and compunction received the blessing of Jesus Christ in the most Holy Sacrament. At daybreak the religious exercises were concluded. Then there was a common repast. All drank from the same cup as the early Christians were wont to do, to signify that they had but one mind and one heart in Jesus Christ. After mutual exhortations to be meek and resolute, and ever to bless the Lord in their labours and trials, they separated. The priests went to another cavern occupied by some proscribed persons who formerly adopted the principles of an infidel philosophy. But God had touched their hearts in the hour of persecution. They derived all their consolation at that time from reading *La Journée du Chrétien*, the *Imitation of Christ*, and the Catechism of the Diocese. Convinced of the vanity of secular science, they willingly suffered, and were prepared to die for the faith should they fall into the hands of their enemies, or, should this storm pass away, to honour it by word and deed. The priests were invited to a frugal repast, and then set out for another hiding-place, where two hundred persons anxiously awaited them. At the end of this cave there was a projecting rock which served for an altar; on it the Blessed Sacrament was deposited amidst wax lights, and the same religious instruction and reception of the sacraments described above were again repeated. The priests, who had other Christians to attend at Marseilles, returned to the city on the following night. At their leave-taking there

was an expression of intense sorrow, from a fear that before the good priests could repeat their visit, the executioners might hurry off to the scaffold those who now blessed them for their good services and commended themselves to their prayers.

Enough has been said, though much more might be added, to show that the charity of the priesthood is never seen to greater advantage than in the hour of danger. So it will be to the end of time.

CHAPTER XVII.

OF THE CHARITY OF THE CHURCH IN ITS INSTITUTIONS FOR THE RELIEF OF THE INDIGENT.

If the invasions of the northern hordes already referred to ruined those benevolent institutions which had been founded in the West from the first century by the charity of the Church, similar institutions continued to exist in the East, where the disaster was less felt. Their various names are mentioned by the Emperor Justinian in his Code. Scarcely had order and social organization begun to be restored when the active charity of the Church was displayed in new foundations for the relief of distress. No monastery was built without provision being made for pilgrims and invalids. The same object was kept in view in the erection of episcopal residences and of colleges for chapters. Public authority, languid and ignorant, was unable to conduct its own administration with success, and less capable of providing for the wants of the indigent. This task could be undertaken only by an active and enlightened priesthood; nor was it left undone. An hospital was founded in the beginning of the sixth century by Pope Symmachus. In 580 Pelagius II. founded another under his own roof, and also

provided a home for paupers stricken in years. St. Gregory the Great, who succeeded him, built a new hospital and an asylum for orphans. So generous was he in hospitality to pilgrims that one of his grounds of opposition to the elevation of Florentinus to the see of Ancona was the candidate's want of a similar disposition, as we gather from the third Book of his Letters (Letter 12th). When society was more fully organized, more comprehensive schemes of benevolence were carried out by the charity of Catholicism. Children, whose parents were too poor to support them, orphans, helpless old persons, the incurable, and every one afflicted with any of the many forms of disease, found homes of mercy ready to receive and comfort them. To become fathers to the poor was the glory of both the clergy and laity. "At that time," writes Muratori,* "the effects of charity and beneficence towards the indigent were more considerable and extended than at the present time (the 18th century). I am ashamed to say it, but I cannot conceal the fact. The only exception I make is in the case of Rome, where, even in the present age, magnificent asylums for the sick and indigent have been established." This declension of charity is traceable in a large degree to the deadly exhalations of Protestantism, to the domination of an infidel and cruel philosophy,† and to the baneful agency of secret societies. Yet, in face of all those drawbacks, we cannot

* Diss. XXXVII. Sulle Antichità Italiane.

† To one of those philosophers who contemptuously remarked that the Catholic religion is only the religion of hospitals, Spedalieri replied: "The religion of Jesus Christ is merely a religion of hospitals! Fine fellow, indeed! It is also the religion of prisons, of the

but look with admiration on the prodigious fecundity of the Catholic Church in providing, at all times, institutions for the succour of distress. We shall make note of the principal ones, and among those of some of recent origin.

HOSPITALITY.

In every part of Europe homes were again provided for pilgrims. There was scarcely a village without one. "There were hospices on the banks of rivers, on the summits of mountains, in cities and deserts, for the reception of travellers."* The change effected with time in the habits and relations of society, occasioned the erection of inns and hotels in every city and in every country. Then followed greater facility of travelling, with improved roads; and at length the rapid transits by rail and steamer. Most of the hospices were, in consequence of these revolutions, rendered unnecessary, and their revenues applied to new objects of public benefit.

It must, however, be remembered that in every Catholic nation, if hospices no longer exist, hospitality continues to be practised. Travel, O reader, on foot, if you cannot provide a conveyance, through the immense territory of South America, and you shall never have

galleys, of obscure dwellings, of squalid and infected places, of every abode where suffering humanity languishes in misery and pain, and where egotistic philosophy does not dare to dwell, even in imagination. And you, despicable petty writer, do you dare to assume the name of citizen? But Christian charity knows how to exercise even towards you its mercy, and I am of opinion that its best exercise in your regard would be to send you to a hospital of imbeciles." *Diritti dell' uomo.* Lib. v., c. 15, § 5.

* Michaud, "Histoire des Croisades," Lib. i.

occasion to remind any person of the words of St. Paul to the Hebrews: "Hospitalitatem nolite oblivisci." Everywhere you will meet with an open and cheerful reception—that habit of true fraternity introduced by the sons of that generous nation which still glories in pointing out to pilgrims the royal confraternity of Our Lady of Refuge and of Mercy at Madrid, and that of the Charity of Jesus Christ at Seville. Go to infidel nations, Palestine, Syria, Cyprus, Egypt, and you will always be hospitably entertained by the Friars Minors of St. Francis. In 1851 they harboured 4,769 persons, whose sojourn made a total of 24,460 days, at an expense of 146,760 Turkish piasters. Charity, which watches all your steps, does not desert you in the wildest and most inaccessible places. If you ascend the Alps, and traverse the difficult passes of St. Bernard charity will guide you in the dangerous route and bring you to an hospice where all your wants will be supplied. Should you be caught in a snow-storm and lose your way amidst rocks and precipices, charity sends the good Brothers in search of you; and these devoted men, without thinking of their own danger, search for you, carry you on their shoulders, and restore animation by every suitable appliance to your benumbed frame. In the winter season, when the tempest rages, twice a day do the Brothers, accompanied with trained dogs, explore the most dangerous passes of the mountains to save any traveller who has missed his way. The number annually rescued in this manner is about eight thousand.

Here we must speak of Rome, where ancient hospitality is maintained in all its splendour. In the hospices

of the Priests of St. Lucia de' Ginnasi and of the Most Holy Trinity, all pilgrims, without exception, are received. Every year many hundreds are lodged and fed; but in a jubilee year as many as seven thousand have been entertained on a single day. In the jubilee year, 1825, the hospice of the Most Holy Trinity gave lodging and food to 94,157 pilgrims. These poor strangers were often served by the first noblemen of Rome, by prelates, bishops, and cardinals; and sometimes, during dinner, they heard the words of eternal wisdom from him who pronounced the infallible oracles of the Church —from the immortal Leo XII.

Rome is as cosmopolitan as its religion. Therefore do we find there, besides the general asylum for all classes, national hospices for the French, the Portuguese, Spaniards, Germans, Poles, Armenians, Maronites, &c. Thus has Catholic charity transformed a city which once tyrannized over the world into a central home of universal fraternity.

Since in every large city a number of destitute persons who live only by alms come, go, and return, and ever keep moving, Rome could not abandon these outcasts, who are all children of God, and all dear to religion. The hospice of St. Galla for men, and that of St. Louis of Gonzaga for women, always afford shelter for a night to vagrants, paupers, and to other houseless persons. There is, besides, a pious confraternity of Perseverance, which sends its members to the inns to visit strangers who may be sick, to assist and console them, to take charge of their effects till they recover, or should they die, to restore them to the friends of the deceased. In case of death a decent burial is always attended to.

Pass from the capital of the Christian world to that of Protestantism. What do we see happening in proud London during a single night? The *Morning Chronicle* says: "Night comes: the lodging houses turn out their squalid and barefooted occupants on the streets. On the benches of the public gardens, in the niches of the bridges, on the litter of the markets, hundreds of paupers, without a home, without food or raiment, crouch, and coil themselves. In the vestibules of palaces, under the peristyles of mansions, poor children, half-naked, huddle together, being unable during the day to procure a penny to pay for such a poor bed as a dog might lie upon. The silence of the night is only broken by the stir of a crowd of mendicants, pale and miserable, and trembling with cold, who try by honest or dishonest means to procure a morsel of bread." This is a daily occurrence, not unknown to those who seem to think that under the sun there is nothing so worthy of admiration as the greatness and prosperity of England.

HOSPITALS FOR THE INFIRM.

Frederick Hurter,* the celebrated historian of the life of Innocent III., gives the following description of the Roman hospital of the Holy Ghost erected by that Pontiff, the greatest man of his age. "He laid the foundation of a monument at once worthy of the metropolis of the Christian world and of the solicitude and protection with which it was favoured by his successors. It often happened of old that, besides a great number of orphans and foundlings, 1,500 patients were received

* Storia di Papa Innocenzo III. Vol. 2. Lib. 21.

within its walls, and paupers of every country and class partook of its charity. Often enlarged, embellished and enriched as time went on, it resembled, in 1694, a fortress with extensive wings and numerous courtyards. In one division forty nurses of foundlings were accommodated, whilst nearly two thousand orphans were sent out to be reared. In a second division there were five hundred boys: in a third five hundred girls. In one large quarter there were a thousand beds for sick persons, nearly all occupied. The cost of supporting this hospital, the greatest that the Christian world can boast of, amounted annually to more than 100,000 crowns (£9,400). Cardinal Morichini has given an account of the changes effected in this hospital in the course of time.

Hurter adds, that such was the diffusion of the Catholic spirit of charity that France alone had twenty thousand hospitals.* If we take this as a basis of a general estimate of other countries, we find that before the Reformation had corrupted society many millions of paupers were fed by charity every day, and that in the course of many ages the total number exceeded all possibility of calculation.

We shall refer hereafter to the foundlings, orphans, and other indigent persons, of whom Hurter makes mention, and shall now speak only of hospitals for the sick. I shall first observe that these houses were of the greatest advantage to the science of medicine. Patients are the real books of the physician—the best school of

* Tableau des Institutions et des Mœurs de l'Eglise au Moyen-âge. Tom. II., c. 29, p. 260.

his art. The practitioner was immensely served in his pursuit of medical science in having assembled in one place an unfailing number of patients afflicted with every form of disease. He had every opportunity of observing symptoms and of testing the value of different remedies. The science of anatomy, by aid of which the seat of disease, its causes and effects, are detected, is indebted to the Popes and to the spirit of Christianity in overcoming the horror generally felt by the ancients for any contact with the dead. In the hospitals were established clinical and anatomical schools and anatomical museums, by which medicine and surgery have been greatly advanced.

For exceptional forms of disease special halls were required and provided. Thus for lepers, covered with hideous running sores, which exhaled an intolerable odour, separate asylums were created. In France* there were two thousand leper-houses richly endowed, where every want of the poor victims was well provided for. The Equestrian Order of St. Lazarus was one of the wonderful institutions of the Church for their benefit. There were many heroic benefactors of this hapless class. The pencil of a Podesti were needed to draw out the picture of the Blessed John Colombini carrying a half-naked leper covered with sores on his shoulders from the door of the Cathedral of Sienna to his own house. A similar act on the part of Robert Guiscard is recorded by John Villani. Blessed Peter Claver, who attended to the wants both of soul and body, carried food to those victims whose malady was of

* N'è prova autentica il testamento Lodovico VIII., morto nel 1226.

the most repulsive kind, and in some cases put it, bit by bit, into their mouths; and, to induce those who felt disinclined to take nourishment, ate off the same plate with them. He often went down upon his knees to minister comfort to the lepers who were confined to bed, and spread his own mantle over them. He dressed their wounds, and often in the day applied his lips and tongue to their worst and most disgusting sores to cleanse them thoroughly. In our own time we have seen in France Sister Martha of the Congregation of St. Joseph of Cluny, who spent fifteen years in Cayenne in attendance upon lepers. Having lost her health, she was ordered to return to her native country, and received from Napoleon a gold medal of the first class as some recognition of such heroism.

St. Anthony's fire, known also as the *sacred fire*, or popularly as the wildfire, was a pestilential malady which, like a devouring flame, consumed with indescribable torture the parts affected, and often caused great ravages in France. If, in 1130, by the touch of the relics of St. Geneviève, a hundred patients were instantly and at the same moment cured in the cathedral of Paris, and the malady disappeared throughout the kingdom;* if, from the body of St. Anthony, deposited in the Church of La Motte, near Vienne in Dauphiny, a miraculous virtue went forth and cured the sufferers, a virtue which Pico of Mirandola has celebrated in verse, Christian commiseration also came promptly to the succour of the crowd of sick persons who sought a

* In grateful recognition of such a favour the church of *Sainte Genevieve-des-Ardents* was erected near that of Notre-Dame.

remedy in the sacred relics. Gaston, a gentleman of Dauphiny, devoted his personal services and all his wealth to the erection of an hospital. He was joined by some companions, true types of charity. This was the origin of the Congregation of Hospitallers, known as Canons Regular of St. Anthony, who unremittingly attended to those who were afflicted with the terrible malady of the sacred fire.

Christian charity is not less solicitous in attending to those who suffer from mental alienation. Everywhere hospitals are open to receive them. When Hurter described the Roman hospital of the Holy Ghost, he was not aware that through the beneficence of the Popes another wing was added for the reception of insane persons. The statistics of ten years, from 1831 to 1840, show that as many as 1,061 of both sexes were admitted, and of these 611 were cured. At present these houses are enlarged, but the cases of insanity are increasing, the increase being frequently the effect of moral causes.* Charitable and zealous men try to perfect the curative treatment. The Brothers of St. John of God and the Sisters of St. Vincent of Paul consecrate themselves in many places to the daily care of these unhappy beings, whose malady is the greatest rebuke and lesson to our pride. Already had the Popes Pius II., Sixtus IV., Julius II., and Urban VIII, approved for this object the religious institute of the Alessians or Cellites, which

* The learned Doctor Brière de Boismont proves, in his celebrated treatise "On the Influence of Civilization in Developing Insanity," that this infirmity increases as modern civilization extends. Not that he is an enemy of civilization, but that he takes occasion to note what falsifies and corrupts it.

flourished chiefly in Flanders and Germany, with many houses still existing in Prussia, and specially at Cologne.* The Quakers of Pennsylvania, who always have charity on their lips, possessed no public asylums in 1841 for their numerous lunatics,† and even yet the State of Connecticut and other Protestant States have none.‡

Passing from hospitals erected for special purposes we come to consider such as are open to every kind of disease. In Rome, independently of small establishments belonging to different nations, and of the Hospital of the Holy Ghost, there are many worthy of notice to be met with in every district of the city. In the Trastevere we find the Hospital of Gallicanus; in the Campus Martius that of St. James; on i Monti that of St. Saviour; a fourth, at Campitelli, dedicated to St. Mary of Consolation; a fifth, in the island of the Tiber, called of St. John of God. For women, during their confinement, there is the Hospital of St. Roch, and for convalescent women that of the most Holy Trinity. If Rome had no other institutions for the afflicted, its renowned and unrivalled hospitals would alone suffice to show that charity reigns there, and that the Catholic Church regards the poor as her children, given to her by her Divine Spouse when dying on the cross. The Roman Pontiffs have encouraged such institutions in every quarter with such an interest as to have sometimes enjoined the erection of them by way of salutary penance. To this effect did Alexander IV., in 1257,

* See "Catholic Review of Louvain."

† Mr. Samuel R. Wood, in his "Report on the Penitentiary of Philadelphia."

‡ See Report of M. de Tocqueville.

write to the citizens of Pisa, and Martin IV., in 1281, to the city of Viterbo. I speak not of the bishops who either erected or enlarged such asylums wherever they had the means of doing so, and I shall confine myself to the single instance of the magnificent new hospital opened, in 1852, at Montreal in Canada, by the care of the bishop of the diocese. The Baptists built a superb edifice in that city and opened it as a school with a view to attract the Canadian youths by an imposing programme of studies and an able staff of teachers, and thus to dispose them gradually to apostasy. But the design was a complete failure. They found it necessary to sell the building, which was purchased for four thousand pounds by the Catholics, and given, amidst great rejoicing, as an hospital for the sick.

The Church has not only founded hospitals in all parts of the Catholic world, but also, through her missionaries, in pagan nations. There, too, has she found or formed men and women of generous hearts and zealous charity to devote their services to the intelligent, solicitous, and loving care of the sick. Society is indebted for useful reforms in these asylums to such men as Bernardin of Obregon, who effected so much good in this way in Spain and Portugal, and left after him a society of fervent disciples. The number of such societies is very considerable; I have named some, I shall name others. Père Helyot, who wrote in the first decade of the last century, mentions sixteen, on which I need not dwell. His catalogue is certainly incomplete,* for since his time many new institutions have

* Besides the religious institutions I have referred to, or purpose referring to, the following are mentioned by him: The Canons Regular

been created. For example the Society of Charity, due to a very learned priest, Count Anthony Rosmini, who devoted all his fortune to it. Whilst prepared for any work of charity these religious are most anxious to serve in hospitals, and prefer the humblest and most laborious duties connected with them. The Sisters of the Trinity visit the sick in their homes and tend them there. The Sisters Guardians of the sick relieve the humblest classes from the care of keeping watch by the bed of sickness by night. The Oblates of Our Lady of Dolours specially attend women in their confinement and those that are wounded. I regret the great loss we sustained in 1851 by the death of Mother Javouhey, a poor country girl, the foundress of the Institute of the Sisters of St. Joseph of Cluny, devoted to every office of mercy,

of Ronceval, the Order of the Holy Ghost of Montpellier, the religious Crucigeri, the Canons and Canonesses of St. James of the Sword, the Religious Hospitallers of the Order of St. Augustine, the Infirmarians of the Third Order of St. Francis, the Religious Hospitallers of Our Lady of Charity, the Religious Hospitallers of Loches, the Ladies of Charity, established by St. Vincent of Paul, the Daughters Hospitallers of St. Martha, the Canonesses Hospitallers of France, the Daughters of God, the Daughters Hospitallers, the Grey Sisters, the Daughters Hospitallers of St. Thomas of Villanova, and the Daughters of St. Joseph. Among the hospital institutions omitted by Helyot I shall mention the Order of St. Hippolytus, that of Our Lady of Bethlehem, the Sisters of Besançon, of Nevers, and of Chartres, the Sisters of St. Camillus and those of St. Charles of Lorraine. There is a long list of recent institutes, too long to be set down here. Thus we have the Poor Sisters of St. Francis and the Servants of Charity, both recent institutes: the former established at Aix-la-Chapelle, where German ladies of the highest distinction exercise an heroic charity; the second at Brescia by Paola di Rosa, a lady equally distinguished for nobility of birth and exalted virtue. Some others will be referred to in the text.

especially in hospitals. At present there are 1,200 members of the institute in 135 convents, hospitals, and hospices; namely, 83 in France, 52 in Africa, the Antilles, Oceanica, and Southern Asia. In promoting this work of beneficence Madame Javouhey crossed oceans, visited the most remote countries, and surmounted every obstacle. Often was this generous daughter of the fields seen bending over the plough and instructing the Indians in the cultivation of the soil, and at the same time engaged in establishing schools for their children and hospitals for their sick. For an entire month she attended a sick woman, whose fetid cancer repelled every other attendant. On this poor creature she lavished all the sweet tenderness of her charity, and by her attention to all her wants made her forget the neglect of her friends, and did not abandon her to the last moment of her life.

Who can describe the touching scenes of charity and heroic benevolence of daily occurrence in hospitals and in the homes of the poor! Nor were such sacrifices made only by persons of humble birth, who might be supposed to be accustomed, and therefore insensible, to hardship and humble service. We see congregations composed of persons of rank—of knights and ladies—such as those founded long ago at Madrid and Naples. What an edifying sight to witness these in attendance on a sick man, consoling him, dressing his wounds, arranging his bed, giving him food, instructing him if ignorant, allaying his doubts, inducing him, if obdurate, to turn his heart to our Saviour, and supplying him with warm clothing should his recovery take place during the winter. Nor is this charity a virtue of the past only.

See the society formed in 1801 at Milan by Father Felix de' Vecchi; that of Verona, in which Marianna Sagramoso shone as a star; that of Pisa, called the Union, founded in 1828; that of Florence, known as "The Brothers of Mercy." In the hospital for women at Cadiz, ladies, and ladies only, attend the sick with the greatest charity, and many of them prefer to die there by persevering, even when their health has given way, in the discharge of the duties to which they have devoted their lives. Charity, the daughter of heaven, Catholic charity conducts to the sick bed of the most wretched and abject those who have worn the purple or a royal crown. King Robert, successor of Hugh Capet, was so munificent and devoted in almsgiving, that, not content with supporting every day several hundred paupers, he attended at the bedside of persons afflicted with the most loathsome forms of disease, and seeing in their wounds those which Christ bore for our sake, bathed them with his tears, and dressed them with religious care. How did St. Louis inaugurate the hospital of Compiègne founded by him? He himself carried the first patient to it and placed him in bed; his two sons, Louis and Philip, carried the second, and after them came the barons, who were present, with similar burdens. St. Stephen, King of Hungary, went by night to the hospitals and gathered the patients round him to render them services of the lowliest kind. St. Bridget, a princess of Sweden, was so devoted to the care of the sick that she converted a part of her palace into an hospital, and with anxious care attended to all the wants of the patients. It was an ordinary practice with St. Edwiga, Duchess of Silesia, to kiss the feet of the poor and the sick, to

dress their sores, and to attend them at their meals. The Blessed Margaret, of the ducal house of Saxony, and wife of Theodore Marquis of Montferrat, paid the same charitable attention to the wounded. I might add to this list St. Edmond and St. Edward, kings of England; St. Casimir, of the royal house of Poland; St. Leopold, Marquis of Austria; and many others who had no hesitation in stooping from the throne and dismissing for a while all thought of state affairs, that they might go to the bedside of the sick to console and relieve them.

But, alas! how different a state of things prevails among Protestants. The greedy Reformers seized upon the rich endowments of the houses of mercy, which in many places were, in consequence of this rapacity, closed for ever. When England separated from Rome, one hundred and ten hospitals were demolished.* If in course of time it was found necessary to restore houses of the kind, the work went on slowly and imperfectly. It was only at the beginning of the present century that the English had a convalescent home, called the *Samaritan*. Sufficient resources, cleanliness, and a wise administration, are not wanting; but you do not find there that delicate attention and gentle supervision which Catholic charity alone knows how to employ. There the minister of religion is not seen by the bed of the dying patient; there no lord nor lady draws near to soothe the sufferer, for custom and pride hold them aloof from the pale looks and deep sighs of sickness and distress. This want of benevolent attention may account for the great mortality in English hospitals as

* The fact is attested by all historians.

compared with the mortality in Catholic hospitals—a difference that has been noticed by some of the most eminent English physicians.

English heresy, jealous of our charitable institutions, set up, some years ago, a counterfeit of our Sisters of Mercy. But, what a poor attempt! The work done is trifling, the motive a desire of gain. These pretended religious are lodged, boarded, and supplied with all they require, and in case of sickness receive a weekly allowance called pin-money,* in addition to their ordinary salary. So hollow is Protestant charity. The *Tablet* deplores this want of genuine and disinterested benevolence, and points out how the Reformation can produce a feeble imitation of it, and confer the name of Sisters of Charity, but fails to impart to them the true spirit of the divine virtue of charity.

If at times some generous souls among the separated sects are to be met with, such as Doctor Fothergill and Susanna Necker, these, when compared with ours, are but as a feeble sepulchral lamp in the sun's light. Having mentioned these two names, I shall mention another—one of many—by way of contrast, that of Maria Gaetana Agnesi. This lady was highly cultivated, and was the first to apply, in her "Analytical Institutes," the method of Leibnitz to mathematics. Her work is classic, and a great help to the study of mathematics. But it is for her charity she is noted here. In relieving every form of human misery, but above all in attendance upon the sick, she has not only outstripped

* A short explanation of the plan now in operation for establishing Protestant Sisters of Charity in England.

Fothergill and Necker, but all the Protestants in the world. For the poor she sold her jewels, and endured great privations to support an hospital which she established in her own and in an adjoining house. For the last fifteen years of her life she buried herself in the public hospital erected by Prince Trivulzi in Milan. Loathsome patients, abandoned by others, were the objects of her most loving care. Dressed as a common maid-servant, she kept watch during the entire night. She had the management of the whole house, made herself all to all, with an indescribable delicacy and tenderness. She was called, and was, in effect, an angel sent from heaven for the consolation of the sick and dying.

Among the Protestants the patrimony of the sick is often consumed in costly entertainments given to the managers of the funds. Fine returns and imposing figures are easily produced to make everything smooth, and to justify the expenditure; but in the meantime the unhappy victims, consigned to such guardians, are deprived of the relief to which they are entitled. The inhabitants of Mobile, in the United States, are quite alive to such an abuse; and, being convinced that a conscientious administration of hospital funds and humane treatment were only to be secured by availing themselves of the services of Catholic nuns, after long deliberation invited the sisters of St. Joseph,* in 1852, to take charge of all their hospitals. And it is not the only instance of the kind in our times.

* New York *Freeman*.

ASYLUMS FOR FOUNDLINGS.

When citing the testimony of the historian Hurter with reference to the great hospital of the Holy Ghost, we remarked that Innocent III. reserved a place for infants whose parents were unknown, and for those that were abandoned by mothers who had lost their honour but would conceal their shame. If a great number of these unhappy creatures are not exposed on the public ways, or sold at a vile price, or entrusted to mercenaries who destine them for inhuman purposes, this happy change is due to the Catholic Church, which has provided hospitals for their reception and maintenance. The example of Innocent III. produced its fruits; institutions of the kind were multiplied. In the Roman States there were soon thirty-two asylums, and the number is still increasing. After that there was no Catholic State unprovided with them.* When degenerate humanity hides its guilt and shame by exposing its hapless victims, religion always touches the heart of some holy man to awaken tender affection on their behalf. Such was St. Vincent of Paul. He had prevailed upon many ladies to take charge of the abandoned little creatures. As the number of these had increased very much, the ladies repented of their engagement, and considered their undertaking an impossibility. Vincent assembled them in one of the largest churches of Paris, appealed to their charity, and won his

* Des hospices d'Enfants-Trouvés en Europe, et principalement en France, depuis leur origine jusqu' à nos jours: par M. Remacle. Paris, 1838.

cause. Hear his simple but powerful appeal. "Compassion and charity have moved you, ladies, to adopt these little ones as your children. You have become their mothers, according to grace, since their mothers, according to nature, have abandoned them. Are you, too, going to desert them? Cease to be their mothers that you may become their judges; their life and death are in your hands. I am about to take your votes; it is time to pronounce the decision, and to know whether you are unwilling to show them mercy. They shall live if you take care of them. They shall infallibly die, as I am convinced by experience, if you cast them away." The ladies present, who belonged to the highest rank in society, responded only with tears, and felt that the spirit of the holy priest had penetrated their hearts. Forty thousand francs of revenue were secured for carrying on the good work. I experience, I must confess, ineffable consolation in beholding Vincent with his snowy locks taking these little ones into his arms, clasping them to his bosom, and tenderly repeating the words of the prophet: "And if she (a mother) should forget, yet will not I forget thee."

Such touching words never move the heart of Protestants. Rarely are asylums of this kind found among them. After seventeen years of importunity a naval officer, Thomas Coram, who felt pity for the miseries to which foundlings were exposed, obtained a royal decree for a foundation in London. He was scarcely dead when a general outcry was raised against the institution. We shall not be astonished to find that in England there is an average of three infanticides a day committed by mothers, as we see in a book printed in

London in 1853, and written by Vauderkiste,* a Protestant minister. Necker, a Protestant, endeavoured to excite similar opposition in France, but in vain. Various writers, and among them Cardinal Morichini, have refuted the illiberal and cruel objections of these egoists. Nor should any one, I think, be surprised at such tendencies, concealed under an appearance of public utility, who remembers that the divinity adored by the followers of Luther and Calvin is material interest, to which the most sacred duties are sacrificed. It is painful to say it, but it is an indisputable fact that, in a great part of England, in order to lessen the number of these unhappy infants, and to enable young women to continue their attendance in the factories by the avoidance of advanced pregnancy certain drugs are sold in alarming quantities to prevent conception or destroy the fœtus.† It is painful, too, to have to state that in England, and in the very capital, there is a traffic in infants of both sexes, exposed for sale, twice a week, publicly at Bethnal Green. There those tender victims are sold by their parents under the pretence of being merely farmed out or let on hire. The purchaser has the power of reserving to himself all the profits of the industry of those children who have become his slaves, and can replace them on easy terms if they become unfit for service, treats them with great harshness, feeds them badly, and compels them, by the free use of the scourge

* When we read this book, "On the Morality and Religion of Protestants in England," we must be horrified, and are obliged to confess that the most depraved Catholic nation does not come near the corruption and impiety of the Protestant population of England.

† L'Ami de la Religion, 20 Dec., 1849. No. 4,912, p. 439.

or by immersing them in cold water, to work from twelve to fifteen hours a day.* It is painful to say that in London, and in the great manufacturing centres of Manchester and Liverpool, there are crowds of ragged, sickly, restless boys who sleep at night in certain filthy dens and wander about by day plundering, begging, and creating disorder. To complete their depravity they frequent certain low, cheap theatres, of which there are more than a hundred in London, and at least forty in Liverpool—schools of immorality, and a disgrace to the Government. About 8,200 of these juvenile criminals under sixteen years of age are annually convicted. The prison registers show that 500 boys, set at liberty at Bath in 1844, had, during six years, been re-imprisoned 246 times, and that forty-six, set free in 1847, had been re-imprisoned 115 times in two years. It seems that no expense, required to put an end to this state of things, should be considered excessive. It is

* Ledru-Rollin "De la décadence de l'Angleterre," ch. 4. We must add one more detail showing how children are consigned to a slow death. In 1847, in the city of Manchester, whilst the mothers were employed in the factories, 4,348 children strayed from home. Of these 2,064 were recovered by the police, and 2,284 by their parents. To prevent a recurrence, narcotics were used to drug the children and make them sleep till their parents returned. In Manchester and other manufacturing centres the use of this soporific is very general. This *infant-cordial* is thus referred to by a Protestant minister, the Rev. J. Clay: "The practice of giving this drug to children is very common, and is undoubtedly one of the causes of the great mortality among them. The results of this homicidal usage are imbecility and gastric and glandular diseases. The child sinks into a state of torpor, his body becomes a skeleton and his stomach a balloon. Those who survive such treatment continue through life to be weak and emaciated." Such, dear reader, is the humane treatment of the children of the poor by English charity.

painful to think that, from a like insensibility to a high sense of public duty, the English Government tolerates in India the barbarous custom of wives throwing themselves on the pyre in which the bones of their husbands are consumed—a custom which the Portuguese have put down in territories subject to them. According to a report, presented to the British Parliament in 1825, 3,059 perished in this way in the years 1819, '21, '22, '23. With these facts before us, we need not wonder that the English care little for foundlings and deserted children. What do they care for such waifs and strays of humanity who think only of adding more and more to the contents of their strong boxes?

CATHOLIC ZEAL FOR EXPOSED CHILDREN IN INFIDEL NATIONS, AND PARTICULARLY IN CHINA.

Wherever Catholicism has gained a footing, it immediately sets about the erection of hospitals for the sick, and of schools for the children. Then it takes measures for saving the lives of those innocent creatures who are cast upon the highway by inhuman parents to perish from hunger. The barbarous practice of exposing children is deep-rooted and universal in China. Infanticide being authorized by the laws, thousands of infants may every day be seen thrown as food to dogs, or flung on the dunghills, on the roads, into the fields, and on the banks of rivers, and trampled upon by travellers or crushed under the wheels of passing vehicles. Alas! the very dogs are more humane than the Chinese, for they never devour an infant when any signs of life are given.

So soon as the missionaries had come into that vast

empire they applied themselves to secure by baptism life eternal for those who were doomed to death by unnatural parents. If they seemed likely to survive they were carried by the missionaries to some neophyte to nurse them. When the Jesuits became influential at Pekin, they persuaded the emperor and his ministers to collect and educate the foundlings. This custom, then introduced into the capital, still continues. Bertolotti, a fanatical panegyrist of the Celestial Empire, in exculpating the Chinese from the charge of savage inhumanity, refers to this institution, but omits the names of its authors. He professes to have found it in operation in many important towns; but this statement is a pure invention. Whilst acknowledging that the crime is common in large cities, he has the audacity to assert that it is unknown in villages and rural districts, as if his readers had no means of controverting his statements. But the exposure of infants is so general throughout the empire that the annual number is estimated at more than three hundred thousand. Our humanity shudders at such a revelation, but the terrible fact is so incontestably true that it would be folly to dispute it. The missionaries were obliged to engage catechists to traverse daily the villages, towns, and rural districts, and to baptize the innocent victims. European liberality has often contributed to the maintenance of such catechists. And by the aid of such alms many of the infants who survived were brought up in the Christian faith. The Jesuits founded asylums and colleges for them, and purchased other children sold by their parents at a low price, and prepared them to become good and useful citizens.

The atrocious persecutions which followed arrested but did not destroy this noble work. The means of carrying it on were vastly impaired by the appalling condition of Europe in the latter half of the past century; however, it is certain that, from 1822 to 1826, through charitable aid from France, in the single province of Se-Tchuen, every year six thousand dying children were baptized, and many rescued from death. As China and other pagan nations required a more extended and regular provision for the rescue of exposed children, Monseigneur Forbin-Janson, Bishop of Nancy, organized, in 1843, the Association of Holy Childhood, composed of Christian children who contributed a small monthly sum. This interesting society, blessed by the Holy Father, is already extended through more than eighty dioceses in France, Belgium, Savoy, Switzerland, Piedmont, the Papal States, and the Kingdom of Naples. It is established in Austria, Prussia, Bavaria, and in North and South America. The sum contributed from 1st of May, 1851, to May, 1852, amounted to 399,315 francs. This sum was distributed among twenty-four apostolic vicariates, and a portion given to the Sisters of Charity of the Holy Childhood at Macao, and to the Sisters of St. Paul of Chartres at Hong-Kong, whereby great numbers of female infants are rescued from death; and also to the hospitals of the Jesuits, in which 1,400 male children are educated. The number of catechists has been augmented. Some of them, in the guise of physicians, with easy and prepossessing address, and a disinterestedness that refuses any offer of payment, are admitted into the homes of sick children. In this way some children not exposed receive, when

dying, the sacrament of regeneration. By one means or another there were 62,131 infants baptized in the Vicariate of Su-Tchuen in 1850. How many, then, must have received the same blessing in other parts of these missions. The number of those who survive, and for whose education provision is made, is increasing every year. In 1850 there were of this class 1,391 in the two provinces of Hong-Kong and Nam-Dink. Many infants are sold by their pagan parents, particularly in Tonquin. The Society of the Holy Childhood, availing itself of this practice, gets possession of many children, who are trained by it to become the apostles of their brethren. Great are the fruits of its labours, and may the aid given to it bring down on its European benefactors grace a hundredfold.

HOUSES OF REFUGE FOR THE AGED POOR, ORPHANS, AND DESERTED CHILDREN.

The old and the young, men and women stricken in years and tender youths, from their stronger claims upon the sympathy of the compassionate, have been regarded by the Church as objects of its special solicitude. In every country in Christendom this solicitude has provided homes for their reception and maintenance, and for ministering to all their wants. Among the Popes I shall name but two, Sixtus-Quintus and Innocent XII. Read the Bull *Quamvis infirma*, 1586, of the former. This Pontiff aimed at carrying into effect the precept of God to Moses regarding the Sabbath year, when no pauper was to be found. He conceived the generous scheme of an asylum in which all the victims of age or want might be provided for, so that

mendicancy should be abolished, and gave a large sum and much clothing for that purpose. To preserve poor orphan girls from vice and misery, and to educate poor orphan boys, Innocent XII. wished to provide suitable homes for all of them. He entertained for them that predilection which is inspired by the trials and affections of the innocent, he addressed them as his orphans, often visited them, made them little presents, and showed a lively satisfaction in hearing them recite the acts of Faith, Hope, and Charity, and other prayers, and in ascertaining the profits of their industry. The work of these Pontiffs is seen in that wonderful Roman monument the Apostolic Hospital of St. Michael à Ripa, where four great separate communities of more than eight hundred persons, old men and women, boys and girls, are maintained. The old are supplied with all they require, the young receive a suitable education. I speak now only of what the boys are taught in the way of industrial pursuits. They learn the various trades of typographers, woollen manufacturers, shoemakers, bookbinders, dyers, tailors, saddlers, hatters, carpenters, cabinetmakers, farriers, and of workers in metal; and some of the boys who evince a taste for fine art are carefully instructed in the arts of tapestry manufacture, arabesque decoration, wood-carving, engraving on copper, cameo-cutting, painting, sculpture, and music. In this real conservatory of arts and trades, the model given by Rome to Europe, and preceding all others by a century, many eminent men have been trained. Orphans, both male and female, have other similar asylums in Rome. Such are the Hospice of St. Mary of the Angels, that of St. Mary of the Assumption, known by the name of Tata

Giovanni—institutions in which more than eleven hundred children are rescued from poverty and crime. Add to these the College Salviati, where children of a higher rank are received for instruction. Then there are fifteen other *Conservatorii* for young females, where they are taught what is suitable to their station, and in a way that wins the admiration of all strangers who visit Rome. When I beheld these monuments of generous and noble charity I was deeply moved, and was forced to say, these are the fruits of that religion which is charged with tyranny, these are the works of priests and of private persons, who are at present represented as the enemies of the people. I bless this religion and those men who had, and still have, the people in their hearts, and never announced their sympathy in pompous declamation and sterile essays. It is a fact that cannot be disputed that the age in which charity has been least active is that age which is called philosophical, and has the word *fraternity* ever ringing in one's ears.

Not in Rome only, but in other Catholic cities also, have practical measures been adopted to supply the wants of those who cannot help themselves, who dwell in wretched hovels, or have no homes and feel the pangs of hunger. Such objects of charity are either supported at home with their relatives or collected together into large asylums, where they find every comfort, temporal and spiritual. There many pass the last years of their lives in such ease as they had not known in the days of their youth and strength, nor ever fancied in their golden dreams. To one of these I must here refer, that of Milan, at the opening of which Metastasio, the prince of dramatists and the

immortal poet of the affections, assisted. In 1771 he was in Milan when the Palace Trivulzi was converted into a home for old men by the generous Prince Tolomeo, who through life was an eye to the blind, a foot to the lame, and a father to orphans, and when dying left his rich inheritance to the poor. Metastasio shed tears whenever he recalled this touching inauguration. With what love did the poor press round the statue of their benefactor, kiss it and crown it with flowers, pray for the repose of the soul of the good prince, call him by name as if he could reply, and give, in a hundred forms, expression to their gratitude. There knelt an old infirm woman with her grand-daughter by her side, praying with great earnestness for the soul of Prince Tolomeo, and this scene took place in the hall where the enchanting harmonies of Paesiello and Cimarosa were often heard, and the Arcadians of Rome, invited by the father of Tolomeo, awakened from the harp the most brilliant strains. What a noble transformation! of a palace of art into a temple of charity. At present more than five hundred poor men are lodged there with every want supplied.

Following the example of the Church, Louis XIV. erected a magnificent, indeed a royal residence, for military invalids. In London also a hospital was opened for mariners in a ship that had become famous in the battle of Trafalgar. In these and similar erections pride, no doubt, had a share, as well as a desire to make military and naval service attractive. But there also sprung up other foundations which have had their origin in the love of Jesus and of the neighbour, and which are still in active operation. Such are the houses of the

new Association of the Little Sisters of the Poor. This association was formed in 1838. Two poor women, living by the labour of their hands, one aged sixteen, the other twenty-eight, lived in the town of Saint-Servan, in Brittany. They formed the resolution of devoting themselves, for the love of Jesus, to the care of infirm old persons. They began with an old blind woman of seventy-eight years, and provided her with a lodging. By hard work and great personal privations they supported their pensioner, and, after a little, undertook the care of another old and paralyzed woman. In 1841, ten poor women, weighed down with years and infirmity, were formed into a little community by the two poor serving-women, and this first asylum, assisted by the pious Abbé Le Pailleur, can be regarded as the mother house of the new institute. There are already thirty-two hospices of this kind; and three more are about being opened at Blois, Toulouse, and Brussels. This rapid development is due to the zealous industry of the good sisters, who go about every day to the houses of the rich to collect fragments of food for the poor in their charge, and live themselves on what their poor have not consumed.

In like manner orphanages for the poor of both sexes have been built and are being built in every city. Foremost in this good work were Oliviero of La Trau and the Archpriest Dateo. Jerome Emiliani was a very father to these poor castaways, and, when dying, he confided the care of them as a sacred legacy to the congregation, founded by him in Somasca, and soon established in various parts of the world. Other institutions of this kind of older date I pass by to notice the new

asylums prepared by Catholic charity for the reception and care of orphans. Since the population* has increased so rapidly, and the monster rebellion has unchained the worst passions of the human heart and given a triumph to immorality, agricultural colonies have been established to withdraw youth from the temptations and perils of great cities. These are not to be confounded with penitentiary colonies, of which I shall speak hereafter.

Those of Ben-Aknoun, of Modjéz-Amar, and of Misserghin, are already famous. The first was founded by the Jesuit Brumauld, who, finding the results to be most satisfactory, established many in succession. He and many religious of his Order support and educate a great number of poor boys, and revive, not far from Algiers, the prosperity which rendered the Reductions of Paraguay so celebrated, and, alas! so envied. The second colony was formed in the territory of Constantineh by the old parish priest, Abbé Landmann, and the third in the neighbourhood of Oran by the Abbé Abram.

To give some information of these new establishments under the direction of priests and religious, I shall state that these children, rescued from the corruption of cities, are instructed in their religion and morals, in reading, writing, arithmetic, and in every branch of gardening. They till the soil, plant trees, rear stock, and are trained in every kind of rural labour. They form

* M. Moreau de Jonnès calculated that, in 1788, Europe had a population of 144,561,000, and that, fifty years later, in 1838, it rose to 253,622,000; and thus in half a century Europe gained an increase of population of 109,000,000.

a large, sober, and industrious family, and by means of a monthly reserve from the wages of their work have, on arriving at the age of twenty-one, and being qualified to become colonists, farmers, or gardeners, a fund enabling them to get a fair start in life.

When the French Government, immediately after the Revolution of February, attempted, without the aid of the clergy, to found some colonies in Africa, the project failed, with the loss of twenty-seven million of francs and of many lives, because the spirit of charity and sacrifice did not direct the enterprise. At the same time a few poor religious and some nuns, with only a few poor children as colonists and a small supply of money, had such wonderful success in reclaiming the uncultivated soil, that those who witnessed it could scarcely believe what they saw. M. Charles de Riancey has given an account of the success of this colony.

Several similar colonies have of late been established in France, notably that of Autry, by M. Tallerau; that of Our Lady of the Orphans, near Gien; and that of Montmorillon, founded by the Abbé Fleurimond and given in charge to the Lazarists.

Rome, the sovereign patron of good works, and the very metropolis of benevolent institutions, was not slow in encouraging those new and admirable creations. In 1841, an agricultural school for boys was founded under the auspices of Saint Mary of Mercy at the expense of Paul Campa, and the august Pio Nono inaugurated his Pontificate by founding a second agricultural colony, where, under the wings of the Church, a number of boys are trained, whose example in after-life will

be a means of reforming a perverse generation and a source of consolation to their generous father and supreme pastor.

BENEVOLENT SOCIETIES AMONG VARIOUS CLASSES OF THE PEOPLE.

Whilst attending to the more urgent claims upon its charity of pilgrims, sick persons, orphans, foundlings, and old men and women, the Church was not unmindful of the various wants of the rest of her children. Hence has she been active in forming associations of merchants, artisans, and the humblest classes of workmen for their mutual aid and benefit. It is beyond all doubt that guilds of artists and artisans existed among the Greeks and Romans. The Church borrowed the idea and improved upon it. Of these ancient sodalities record is had in many inscriptions cited by Gruter, Muratori, Fantuzzi, and Spreti. We find mention of them in the capitularies of Charlemagne. The Catholic modifications were not confined to such alteration of the rules as brought them merely into harmony with Christian civilization. Provision was made for the practice of virtue; and charity, the great motive power of all good works, was to be the guiding principle of each society. The education of the children of the members was conducted under the auspices of religion. Care was taken that there should be honest labour and good work. The association learned the lessons of the Gospel and cultivated the virtue of fraternal charity and of sympathy with distress. When any member was visited with misfortune, prompt and generous relief was given him. For the sick and indigent the society had its

own hospital. The old and poor were supported, also widows and orphans. A deceased member was carried to the grave with religious solemnity. The vestiges of all this may still be noticed in many cities, in churches changed to other purposes or abandoned, in oratories, where still a few merchants, workmen, or sailors, assemble on festival days, or in hospitals, two of which are still to be seen in Rome. The Church thus invested the ancient institutions with a character of benevolence that embraced all classes.

These associations had patron saints, whose example was a pressing exhortation to charity. The carpenters, when celebrating the Feast of St. Joseph, invited the poor to their tables, to express the desire of having given, if possible, hospitality to the Holy Family when exiled to Egypt. The goldsmiths, remembering that their patron, St. Eligius, always opened his door to the poor, distributed alms abundantly on the day of his feast. Crispin and Crispinian were similarly honoured on their patronal day by the guild of shoemakers.

For a fuller account of the institution of these associations Martine,* who describes one established at Marseilles, in 1212, may be consulted. There still exists at Genoa the Association of Porters, called the *Carovana*, and the rules and good results of this society are easily ascertained. It is thus noticed in the *Civiltà Cattolica :* "This corporation is wholly composed of Bergamese, strong, tall, well-built men, who have a code of very wise laws and customs. There is a body of elders to look after the good behaviour of the mem-

* Thes. Tom. IV.

bers. These porters have the full confidence of the Genoese in their honesty. The most valuable articles are entrusted to them. They have a reserve fund for the young men on the occasion of their marriage. They have a mutual relief fund for the old and sick, for widows and orphans. They give dowries to young females; and pay all funeral expenses. There are no poor among them. They have a common purse to pay for medical attendance. Their wonderful fraternal union would be incredible, if we did not know what divine charity can accomplish. . . . No member of this association was involved in the popular tumults of 1848 and 1849."

Thus were the societies formed under the auspices of the Church, devoted to practical piety and animated by the pure and exalted spirit of Christian charity. They existed for centuries—models of honesty, morality, religion, concord, and mutual affection. Rarely was the husband seen spending his day in riot at the public-house,—leaving his wife and children to starve at home. The suppression of the Jesuits, who were the principal managers of these associations, led to their ruin. This consequence might have been averted by the action of the secular clergy, but for the perpetual declamation of economists and the hatred of the Freemasons, who seem to assume to themselves the name of brothers only to destroy all true fraternity. The National Assembly of France, by a decree of the 4th of August, 1789, declaring universal emancipation, completely dissolved them. M. Vivien describes the disorder that followed in Paris. If we turn from Paris to Europe at large, we shall find that some of the sad effects which resulted

from the abolition of well-regulated guilds and benevolent societies, may be thus summarized—crowds of abandoned children of the poor, rivalry of tradesmen, revolutionary passions, wild cries regarding the rights of labour, poverty spreading like a leprosy, increased prostitution, turbulence, robbery, assassination, insurrection, Socialism, and Communism.

To counteract this demolition of the political edifice, *societies of mutual succour*, poor imitations of the ancient confraternities, were organized in France. Louis Napoleon, when inaugurating that of the silk-weavers of Lyons, observed: "Societies of mutual aid, as I understand them, have the very important advantage of bringing the different classes of society together, of putting an end to the rivalry that exists between them, of neutralizing to a great extent the effects of misery by causing the rich to contribute some of his superfluous wealth, and the artizan a part of his earnings to an institution where the industrious operative will always get both good advice and means to supply his wants." In these new societies, however, though the Church is invited to exercise her ministry, yet, in the performance of this duty, she is made subordinate to civil authority, and cannot impart to them the fulness of the religious spirit, nor that stability and abundance of fruit for which the ancient organizations were distinguished. The immortal Pius IX., in his wisdom, animated by the zeal of Calextus III., and of other predecessors, established on the ancient models, altered somewhat from regard to the change of time, corporations of merchants and artisans, from which the ad-

vantages had of old are expected to be derived.* This restoration had been preceded by a society founded by a number of employers in Nantes, in 1849, under the patronage of St. Joseph, for the moral improvement of artisans and for relieving them in distress. May this admirable institution prosper, and produce the good results that two centuries ago were effected by the religious association of The Good Sons, The Brothers Shoemakers, and The Brothers Tailors, in opposition to the pernicious societies of workmen, called Compagnonaggio.

Such societies as are being revived in Catholic countries ought to exist in manufacturing England. Insufficient pay, the fluctuations of the labour market, the want of protecting associations, have often reduced the artisans to the extreme of misery and to the perpetration of crime. Poverty has increased with the progress of what is called manufacturing industry. In 1825 a commission of inquiry into the state of the poor reported that the day-labourer in England is more wretched than the slaves in the colonies, and worse treated than the convicts in prison. The commissioners describe the state of the workmen in Manchester at that time as painfully miserable. Nor was Manchester exceptional. The same picture might be drawn of several other English towns. In Liverpool more than 20,000 people live in fetid cellars, and 60,000 besides huddle together in filthy yards and other hiding-places.

* Motu-proprio of the 14th May, 1852.

CHAPTER XVIII.

OF THE CHARITY OF THE CHURCH IN ITS INSTITUTIONS FOR THE RELIEF OF THE INDIGENT (CONTINUED).

Every charitable asylum, wherever it may be erected, should have inscribed upon its entrance the following remarkable statement of Frederick Hurter :* "All the institutions of beneficence which the human race this day possesses for the solace of the unfortunate, all that has been done for the protection of the indigent and afflicted in all the vicissitudes of their lives, and under all kinds of suffering, have come directly or indirectly from the Church of Rome. That Church set the example, carried on the movement, and often supplied the means of giving it effect."

MOUNTS OF PIETY, OR LOAN BANKS ON MODERATE TERMS FOR THE BENEFIT OF THE POOR.

In the fifteenth century, when Italy was devastated with civil and foreign wars, a great number of families were reduced to poverty. From poverty they fell into extreme want by paying excessive interest for money to some unworthy Catholics, and, above all, to the Jews. If the harpies, who were Christians only in name, were not restrained by the words of our Lord, "lend, hoping for nothing thereby," the insatiable avarice of

* Tableau des Institutions, &c.

the Jews was without any check whatever. To this fraudulent oppression, the more detestable from assuming the mask of compassion, the Friars Minors gave the most active opposition. To counteract the evil they made use of a new invention of Christian charity, the Monts-de-Piété. By their zeal they collected considerable alms, and employed them in opening a charitable bank, only requiring of the borrower security for repayment and a small sum for the expenses of management. The security required gave permanency to the bank; and the very low rate of interest rescued the victims from the fangs of the usurer.

This good work met with great opposition. Wealthy capitalists endeavoured by wicked tactics to crush the institution in its birth. They went so far as to expel from the cities those who promoted it, as in the case of St. Bernardin at Feltre. Mariani mentions the case of a Jew, who made an offer of twenty thousand gold florins to the Republic of Florence for the same purpose; which offer was scornfully rejected. It was said that these new loan banks were illegal, being quite opposed to legitimate trade and the source of much confusion. But such detestable greed of gain was compelled to suppress this outcry when it was ascertained that the bishops and popes highly approved of the institution. Leo X.* not only sanctioned it but imposed silence under threat of punishment on its heartless and sordid opponents.

In the course of a few years there was a Mont-de-Piété in every town of Italy. In Rome there was one which had such great success that, under the auspices of Pius

* In his Constitution, *Inter multiplices*.

IX., four *succursales* or branches were opened for the benefit of the poor in the districts of Trastevere, Ponte St. Angelo, de' Monti, and Via de' Greci. It is gratifying to record that in Verona the Loan Bank was opened in the palace which once belonged to Thaddea Carrara-Scaligeri, a charitable lady who gave all her patrimony to the poor. No better site; none better known to those who required assistance and had never found the door of that mansion closed against them.

The invention of Italian charity was adopted in other nations: at first in Flanders, then in Southern Germany, at Vienna on a grand scale, in Nuremberg, Hamburg, Ulm, and in Flessingen, where the Bishop John Francis promoted it by personal inspection and by munificent grants of money.

The erudite are not agreed as to the name of the first founder of the Monts-de-Piété. We leave the question to be settled by them, and pass on to mention those religious who were most zealous in extending the benefit of these institutions. St. Bernardin of Feltre has been already referred to; then we have Blessed Barnabas of Terni, St. James of La Marca, Blessed Marc of Bologna, Blessed Angelus of Civasco, Blessed Marc of Monte Gallo, Father Michael of Milan, and Father Michael of Vercelli. To these zealous and benevolent benefactors the widow and orphan, artisans and merchants, even persons of high rank, when visited by a reverse of fortune, caused by sickness, deficient crops, or civil commotions, are indebted for the facility afforded them of getting money on the easiest terms possible.

Jesus, the Father of the poor, inspired the heart of his children with the happy thought of making provision for

the wants of the indigent, by establishing *Monts de Blé* or depôts of grain, where wheat, and other cereals, are given to all persons who apply: no charge being made for personal services by those who distribute them, and security for repayment only being required of those who are accommodated. In the kingdom of Naples these public granaries are numerous. They are of immense advantage to the farmers in years of scarcity, enabling them to procure seed for a future crop, and preventing that injurious monopoly which forestallers are wont to carry on with such heartlessness.

It was against these harpies of the poor that Flour stores, or *Monts-de-farine*, were opened, actively supported, and multiplied by the Dominican, Blessed Jerome of Verona. This charity means bread for the poor at a reasonable price.

EMPLOYMENT PROVIDED FOR THE PEOPLE.

If provisions are sometimes cheap, money with the poor man is often scarce, and but too frequently not had at all. To enable him to earn a livelihood the Church charitably provides him with work. Thus idleness, the great source of crime, is prevented, industry promoted, a desire of improving one's condition created, and a sense of self-respect and of independence maintained. On this head I would point to magnificent temples, towers, and cupolas; to the splendid architecture of abbeys and Carthusian monasteries, in the erection of which innumerable workmen, mechanics, sculptors, and painters were employed. Many of these monuments, despite modern vandalism, still exist—silent yet eloquent witnesses of the consecration of Europe to the

Divine Saviour, and of the charity which, out of love for Him, gave employment to so many hands to win bread for their families. The double advantage of appeasing hunger and promoting morality is due above all to the Popes, who have enriched the Eternal City with those *chefs-d'œuvre* of art which are the wonder of the world. In this connexion we should make mention of Nicholas V., Sixtus Quintus, and Innocent XII. This work of charity is never interrupted in Rome, where annually considerable sums are applied for that purpose. Five or six works are always in progress, and in a year of scarcity the number is increased to ten or twenty.

Relief of this kind had been recommended by St. Augustine, by Bartholomew de Martyribus, and by many pious persons in every age. It was for this reason that, in 1845, Monseigneur de Diepenbrock, Bishop of Breslau, who was afterwards raised to the cardinalatian dignity, opened workshops for hand-labour, at a time of great depression in the weaving trade in Silesia. The operatives were paid with punctuality, and rescued from starvation There were no repetitions of the excesses for which many of them had been severely punished by the civil authority.

This charity, which we may call industrial, has, like other charities, its own peculiar institutions. In some cases we find legacies for the purchase of raw materials to be supplied to poor artisans, or to meet the deficit of the expenditure in establishments where girls are employed. Then there are institutions where boys or girls are not only taught some trade, but receive sums of money to stimulate their industry and render them

useful members of society. Such a foundation was established at Castel-Bolognese, in the diocese of Imola, by the worthy Commendatore Sylvester Camerini, whose good works shall never be forgotten. He provided that both boys and girls should receive their usual daily wages, even for Sundays and holidays, that they might take part in religious exercises, and learn to sanctify such days in after-life. This institution possesses advantages superior to those of the free schools of arts and trades established in many cities, including the famous one founded at Novara, in 1833, by the Countess Giuseppa Tornielli Bellini, to which the Paris Society of Monthyon and Franklin awarded its first gold medal. In common with these, it withdraws the youth from idleness and bad company, and, by its special provision for daily pay, makes them more industrious, more devoted to their respective callings, and more fitted to become good members of society.

There is another most interesting religious institution, supported neither by patronage, revenue, nor alms, but by manual labour and virtue. It was founded by Rose Govona, a poor girl with a noble spirit, and of great piety and zeal. She collected a number of girls without resources, lodged them in a hospice, and lived with them a life of labour and prayer. The inscription: "Thou shall eat of the labour of your hands," written over the door, indicated to the novices the condition of membership. There were various occupations suitable to their state awaiting them—lace-work, embroidery, plain and fancy work—all carried on with industry and skill. In fact, these hospices, called *Rosines*, were well stocked magazines with a rare assortment of

goods. He that has seen these institutions at Mondovi, Fossano, Saluzzo, Savigliano, Chieri, St. Damian's of Asti, and Turin, must have admired the harmony which reigns among the inmates, quietly practising all the virtues of domestic life and devoting every moment of their time to the service and love of God. When Moses struck the rock, the Israelites were refreshed by the abundant supply of water which flowed from it. Thus did the industry of these devoted associates derive, from their laborious occupations, means not only to satisfy their own modest wants, but to relieve the poor, who crowded round their doors, and contribute to other works of charity.

Let us now take a glance at the work-houses provided by certain governments with a view to abolish mendicity, prevent vagrancy, and compel able-bodied paupers, who despise the divine law—*in sudore vultus tui vesceris pane*—to labour and earn their bread. In Florence, in Brussels, and in Catania, we find institutions of this kind on a large and liberal scale. Yet we cannot regard them with much favour. We cannot approve of those creations which certain governments have, without reference to God and to religion, devised for the suppression of mendicancy. They are simply storehouses of old and useless furniture, where the pale and ragged crowds of paupers are stowed away that their presence may not give offence to those who live at ease and often riot in luxury. Nor can I approve of the English system, by which paupers are thrust into work-houses far from their humble homes, subjected to hard labour and many privations, and cruelly separated from their wives and children.

It should be here observed that however perfect the provision in poorhouses may be for the material and moral condition of the inmates, and however it may free our streets and highways from open pauperism, a duty of charity still remains to be discharged by every one according to his means. For there is a poverty which is ashamed to beg, and there is a pressure of want felt by poor housekeepers, who, labour how they may, have neither a sufficient supply of food nor clothes, and want the means of paying their rent, of educating their children and giving them a fair start in life.

INSTRUCTION OF DEAF MUTES.

In addition to the several classes of distressed persons thus provided for by the active and untiring charity of the Church, there is another which has a claim upon the sympathy of the compassionate. I refer to the deaf mutes. The sweet accents of a mother's caresses are lost to them. They have no share in the innocent mirth which lends a charm to the days of childhood. As years advance they grow up objects of suspicion, of contempt, and of ill usage on the part of their friends and strangers, and become morose, irritable, and sometimes dangerous. Cut off in youth and age from human intercourse, strangers to all the enjoyments of social companionship, wrapped in ignorance, which makes them, as Linguet remarks, a kind of automatons, they feel the weight of human misery without having any aid to support it. It is enough to have once seen misery of this description to be impressed with a deep and abiding sense of commiseration for one whose condition is so truly wretched.

For forty centuries before the Incarnation of the Divine Word there was no plan of relief for deaf mutes devised in any country. It was predicted by Isaias that the Redeemer would open the ears of the deaf and set free the tongues of the mute. Frequently in traversing Galilee and other districts of Palestine, our Divine Saviour healed all kinds of disease and infirmity. The Jews, in their admiration, cried out: "Surdos fecit audire et mutos loqui." A similar power was imparted by Him to his disciples and perpetuated in the Catholic Church, which alone is stamped with the seal of this wonder-working gift, as instanced in the case of the deaf mute cured instantaneously at the touch of the Emperor St. Henry.* We believe that the prophecy of the Son of Amos announces another kind of miracle, that of the invention of a particular language by means of which deaf mutes, still deprived of speech and hearing, can converse with society and with each other. Though the supernatural power of wonderfully correcting the defects of nature always resides in the Church, the Divine Redeemer inspired some of his elect with the thought of attempting to instruct deaf mutes. In the bosom of his Church and by means of some of its ministers, an art, almost divine, and beyond all praise, was devised. Many, and among the number St. Francis of Sales, applied themselves to the solution of this most difficult problem of fraternal charity. About the middle of the sixteenth century Father Peter Ponce, a Spanish Benedictine, uniting science with charity, was the first to invent a

* Acta SS. T. III. p. 768.

language capable of reaching the intellect of deaf mutes, and expressed by signs, which produced a wonderful effect. He was imitated and surpassed in France by the Abbés de l'Epée and Sicard. As if in recompense for his charity, he had a wonderful escape from the bloodthirsty ruffians who massacred twenty-three priests, and is a remarkable instance of the promise made to the charitable—*in die mala liberabit eum Dominus.* The fourth member of this generous group was an Italian religious, Father Assarotti, whose patience, labour, and fatigue, brought this good work to perfection, and whose character is drawn with skill and exquisite purity of style by Father Cesari.

To give some faint idea of the benefit resulting from this institute, it is quite enough to observe that by means of it the deaf mute is rescued from the abyss of ignorance in which he is plunged. The Abbé Fabriani, who spent his life in the laborious office of instructing these poor creatures, and has recorded his experience in learned works, describes the ecstasy of delight they manifest when the first ray illumines their minds with a knowledge of God and of our Saviour, of the blessed life that is prepared for them, and of the beauty and sublimity of our faith. Such a happy result alone would be a great reward for those who have laboured so zealously in effecting it. But they accomplished something more than this, and made their interesting pupils acquainted with the arts and sciences, and with singular success in several cases. A deaf mute, Saboureaux des Fontaines, who ranks high as a philosopher, wrote a learned work highly esteemed. Many of his class attained a high degree of literary culture, and

were well versed in the ancient and modern languages. Not a few have been perfectly acquainted with ancient and modern history, geography, metaphysics, physics, and astronomy. In the department of arts, especially in painting and sculpture, they have been successful. Proofs of these statements may be had by examining the institutions at Modena, Pisa, Milan, Turin, Genoa, and Rome. Similar evidence will, doubtless, be had henceforth at Bologna, where two priests, the brothers Joseph and Cæsar Gualandi, have opened a school for deaf mutes and zealously conduct it.

English and American Protestants, by establishing similar schools, have given proof of their desire to share in the benefits conferred on society by the Catholic clergy.

To ensure the stability of these beneficent institutions, the Church has wisely placed them under the care of some of the religious orders, especially of nuns, whose gentle, patient, and sympathetic dispositions render them peculiarly fitted for so delicate and difficult a task. Professor Gruel, who visited the different parts of Europe to ascertain the various systems of instruction in these schools, found that two communities of religious and ten of nuns were engaged in the education of deaf mutes.* This duty was undertaken by religious bodies formed originally for other ends. Hence it was deemed desirable to have a new religious society specially instituted for the education of deaf mutes and exclusively devoted to this object. On the 29th of January, 1845, the new institute of the

* Annales de l'éducation des Sourds-Muets. Vol. I., p. 160.

Daughters of Providence was founded, with the approval of Gregory XVI., in Modena, under the auspices of Duke Francis IV., who liberally endowed it. These religious not only instruct the deaf mutes but prepare an asylum for them when their course of education is finished. This provision is indispensable for the female deaf mutes, who, if thrown amidst the corruption of the world, might, like weak and timid doves, be caught in nets set in their path by the agents of Satan. Houses of this kind exist in many cities; the ladies of Paris founded one in 1830.

The zeal of Catholic charity for these helpless children of Adam is not satisfied even with such beneficent measures. Having taught them a knowledge of God and of Christian doctrine, it opens to them the ways of perfection, admits them to enrolment in the "celestial militia on earth," as that profound philosopher Leibnitz has called the religious Orders in his glowing panegyric on them.* For this end, to the Association of the Daughters of Providence has been annexed the Order of Deaf Mute Oblates, in which, in addition to the three simple vows of poverty, chastity, and obedience, a fourth—of charity towards their companions in affliction—is taken. Thus has the degraded class of deaf mutes been raised from its abject condition and restored to the highest privileges of the human race. They now hear, and speak, and reason, learn the arts and sciences, instruct their companions, and rise to the highest Christian perfection; and many of them have already attained the enjoyment of eternal bliss. Here

* System Theolog., Paris, 1845, p. 35.

we have a new verification of the consoling promise of our Lord—"*Aures Surdorum patebunt, et aperta erit lingua mutorum.*"

THE RELIEF OF PRISONERS.

Ignorance, want, and malice, have brought many to misfortune and crime, and have led to their arrest and imprisonment. Plato, Aristotle, and Plutarch, had vainly attempted to awaken any sympathy for them. But the words of our Saviour, "I was in prison and you came to me," made a change, and fell with effect on ears that hitherto heard the call to be merciful, but heeded it not. As mentioned in the second chapter of this work, the early Christians were wont to visit their brethren who had been imprisoned for the faith. This was the first ray of light that shone within these deep and gloomy dungeons. If in the days of persecution the Church comforted those innocent* victims whose only crime was their profession of Christianity, and inspired them with courage to win the crown of martyrdom, she turned her attention to imprisoned malefactors, when peace was proclaimed under Constantine, relieved their corporal wants, spoke to them in a new language, and reformed their depraved hearts with the means given of God for the conversion of the wicked.

In this second phase, as it were, of charity towards prisoners, we should pay a tribute to Constantine for his humane instructions to his ministers. Honorius and Theodosius also deserve praise for ordering a suffi-

* Et si qui in metallis, et si qui in insulis vel in custodiis, duntaxat ex causa Dei sectœ, alumni confessionis suæ fiunt. Tertul Apol. cap. 39.

cient supply of food to be given to prisoners. The Pontiff St. Damasus, when yet only a deacon, devoted himself for many years to their care. St. Leonard, a solitary of Limousin, was still more celebrated, and was called the apostle of prisons and the saviour of prisoners. The Anglican liturgy has, on this account, retained his name in the calendar of the *Reformers*. General and provincial councils have frequently renewed their exhortations on the subject of prisons. I shall only refer, in a foot-note, to a decree of the Fifth Council of Orleans.* Pope Adrian I. regarded it as one of his highest prerogatives to be able to save the lives of persons condemned to death, that they might be reformed during their imprisonment and be restored to God and to society. It was customary with St. Camillus de Lellis to say that prisons might be looked upon by Ecclesiastics as a China or Japan, where they, though unable to visit distant countries, might gain souls to Christ, who had hitherto known Him only to blaspheme his holy name. Among the many charitable Christians who were zealous in relieving the wants of prisoners, some descended from their throne, like St. Wenceslas, Duke of Bohemia, to devote their time by day and night to perform a work of mercy.

From these general views, which show the action of

* *Decree of the Fifth Council of Orleans*, A.D. 549, *can.* 20. "Id miserationis intuitu æquum duximus custodiri, hoc est, ut qui pro quibuscumque culpis in carceribus deputantur, cum cæteris indigentibus, ab Archidiacono seu a præpositio Ecclesiæ, singulis diebus Dominicis, requirantur; ut necessitas vinctorum, secundum præceptum divinum, misericorditer sublevetur, atque a pontifice instituta fideli et diligenti persona quæ necessaria eis provideat, competens victus de domo ecclesiæ eis tribuatur.

charity in the above direction, we proceed to notice the measures adopted by the Roman Pontiffs to regulate its exercise, and how these were copied afterwards, in whole or part, throughout Europe. They ordained that a chaplain should be attached to each house of detention, who, in the words of St. Paul, should regard himself a captive with the captives—*tanquam simul vincti.* These ministers of religion were charged not only with the duty of ministering to the spiritual wants of the prisoners, but with that of vigilant reclamation against the traditional barbarism which in those days rendered imprisonment a slow and cruel death. To ascertain the wants of prisoners Eugene IV. instituted the *Visit of Grace*, which effected much good. The cruelty of the gaolers was restrained, pardons were granted, and interminable processes cut short. A valuable work written by Scanarola, a Modenese prelate,* sets forth the notable advantages resulting from the Visit of Grace. If the work by the English Howard, who visited the prisons of Europe and America, is justly celebrated, that of Scanarola should be more esteemed, from having anticipated the former by a century and a half, and being written by a learned jurist, who had an experience of forty years in providing for the wants of prisoners and redressing their grievances. This work, divided into three books, though little known at present, is deserving of careful perusal. There the reader will find that whilst the rest of the world bestowed little thought on prisoners, an Italian prelate of the Roman Court raised his voice in their behalf, and left

* "De visitatione carceratorum :" Rome, 1635.

for the benefit of posterity most interesting records of his patient and accurate, wise and authoritative, observations.

To promote the charity in question, congregations, with Papal sanction, were formed in Rome and in other Catholic cities for visiting prisons, under wise regulations. The Roman archconfraternity of St. John della Pigna took charge of prisoners for debt. Many debtors were released by this society, and enabled, on the feasts of Christmas and Easter, to rejoin their families. In 1684, all debtors were liberated by Innocent XI. at his own expense.

Convicts condemned to death are specially served by the Archconfraternity of St. John the Baptist, a society formed to honour their martyred patron, and to invoke his protection for those unhappy men who have forfeited their lives. What shall we say of those devoted priests who accompany the criminals to the scaffold, holding the crucifix in one hand and pointing to heaven with the other. The salvation of many a hapless victim is due to their zeal. In this dread duty there have been many holy men conspicuous for fearless and untiring zeal. We may name St. Francis Caracciolo, the Blessed Peter Claver, and Father Bernard, known as the *Poor Priest.* The last named, when pressed by Cardinal Richelieu to accept ecclesiastical benefices, declined every gift but that of a few new planks, which he asked for to repair the car on which he was conveyed with the convicts he attended to the scaffold.

A few particulars of this priest, who had become poor by distributing all his patrimony in alms, may be here opportunely mentioned. He spent his life in hospitals

and prisons. His attention was given to the most loathsome inmates of the former, and the most hardened culprits of the latter. When he entered a prison he humbly kissed the feet of the convicts, who often rudely repulsed him. He never resented such treatment. Far from it. His revenge was taken by giving his offenders a double alms and an affectionate embrace. One day, in hospital, he felt a great repugnance to approach an infected patient who was shunned by everyone. He struggled against this natural abhorrence, caressed the poor wretch, and removed all the filth that defiled the pallet on which he lay. On another occasion he exchanged his own shirt for the begrimed and ragged one of a pauper. A man of such rare virtue could not fail to make an impression on the most obdurate and savage. He succeeded in converting the greatest and most hardened criminals, where the ordinary chaplain had little hope of subduing their obstinate rage. All the works of charity of this heroic priest would fill a large volume, and require a more skilful hand than mine to portray them worthily.

Other institutions for alleviating the hard lot of persons imprisoned for crime are now to be noticed. Wherever the Jesuits were stationed, they sought admission to the prisons to reform the convicts and inspire them with the spirit of the Christian religion. In those abodes of misery and crime they taught the criminals to receive their chastisement in the spirit of penance, and sought at the same time to win for them the sympathy of all good and generous Christians. Even to this day their zealous labours are lauded by

statesmen* whom no one will charge with partiality. Who is there that has not admired the self-denial and charity of those good fathers in the galleys at Toulon, Brest, and Rochefort, and their devoted attention to the corporal and spiritual wants of the malefactors. The Fathers of the Mission perpetuate in the prisons the charity of their founder, St. Vincent of Paul. They had charge of the galleys at Marseilles to the time of the French Revolution, and for more than a century every day witnessed a victory over crime. We are assured† that St. Vincent put on the fetters and manacles of one of the prisoners to enable him to return to his wife and children. His tender charity for prisoners caused Louis XIII. to appoint him as chaplain-general of the galleys —a novel and admirable superintendence, and worthy of being created by a Vincent of Paul. In the discharge of this office he journeyed to Bayonne, Marseilles, and Bordeaux, embraced the prisoners as brothers, slept with them on damp litter, won their hearts hardened by crime and long sufferings, poured the balm of resignation into their souls, gave them money, and had many of them set free. The Brothers of St. Joseph have been for some time instituted in France. They devote themselves to the apostolate of prisons with a zeal and disinterestedness worthy of their vocation.‡

* M. Guizot, à la Chambre des députés.

† Many writers mention this heroic sacrifice: among others, Collet, Maury, Grégoire.

‡ The prison of St. Francis at Naples is admirably managed. It is under the control of spiritual directors. Silence, interrupted only by prayer, is observed. The house resembles a community of fervent Christians or a school of art and science, more than a prison.

Several congregations of religious women have been instituted for attendance upon female prisoners. That of Our Lady of the Charity of the Good Shepherd, founded by the zealous Father Eudes two centuries ago in Normandy, is devoted, in Europe, Asia, Africa, and America, not only to the conversion of women and the preservation of the virtue of young females, but to the spiritual care of female prisoners. The Religious of Refuge also take charge of them, and often make wonderful conversions among the convicts. The Sisters of Mary and Joseph are devoted to the same good work, and several houses of detention, and particularly that of St. Lazarus in Paris, are under their care.

The Protestants are loud in their praise of Elizabeth Fry, who became celebrated, in 1816, for her efforts to reform the prison of Newgate, in London. Accompanied by twelve ladies she presented herself to the wretched females imprisoned in that asylum of corruption, and pleaded that, being abandoned by all the world, they should welcome those who had come to treat them as sisters. Now this is a noteworthy fact, which all Catholics should bear in mind, and proves that two decades of the nineteenth century had nearly elapsed before Protestant charity devised any means for converting unfortunate criminals by gentleness and by the aids of Christian charity. Indeed the prison treatment of criminals in Protestant countries was scandalous and inhuman.* The *Times*† states: "The prison of Bir-

* See a detailed and authentic account of an inquiry into the shocking system of discipline in the prisons of Birmingham. Edition by Joseph Alluoy, churchwarden, &c.

† *Times* of 15th September, 1853.

mingham was the theatre of scenes which filled the public with horror and affright. Facts which, if described by Dickens, would be regarded as a piece of romance, actually occurred in one of our prisons in 1853."*

The measures of Queen Elizabeth for prison reform produced little effect. She is belauded for having expressed a desire that Parliament should legislate upon the subject; and some Catholics, deceived or deceivers, join in this chorus of admiration, and seem to forget that Catholic prisons had and have many thousands of true heroes of charity, the least of whom, if compared with the *divine* Elizabeth would render her ridiculous by the contrast.

Not only did the Catholic clergy instruct and comfort the inmates of prisons, but sought to have better sites selected for the erection of prisons and better arrangements from a sanitary point of view adopted in their construction. St. Vincent of Paul, in France, and other priests in various countries made these suggestions. These improvements, as all the rest for the relief of

* We may add that in England there was no care taken of prisoners before the close of the past century. Since then a change has taken place, caused by a general sense of indignation and an apprehension of danger. I wish to mention two facts. 1. In the reign of Elizabeth, during the sessions held at Oxford, sentence was pronounced on Roland Jenkins. When he came into court, the judges were nigh suffocated with the stench of his body. The pestilence spread from the prison to the town, and caused three hundred deaths and a great many cases of sickness. 2. In 1750, such was the filth of the prison of the Old Bailey, that the exhalations of the prisoners caused the death of many judges and their assistants, to the number of forty. It was such disclosures that shamed England into treating her prisoners with less inhumanity.

human misery, were encouraged by the example of the Popes. Some of the Popes made a personal inspection of prisons to see that the laws of humanity and benevolence were observed in their management. Innocent X. laid the foundation of a great edifice called "The New Prisons," remarkable for security, salubrity, and cleanliness. Howard pronounced it one of the best regulated prisons he had seen.

PENITENTIARIES.

Indiscriminate association by day and night of convicts of different ages and of different degrees of guilt, exposed the least guilty, and especially young culprits, to terrible temptation in the ordinary prisons. To remedy this evil the Church adopted a penitentiary system, to which philanthropists and Protestants lay claim as an invention of their own.

The idea of this system was first realized in a monastery in Egypt near Alexandria, as we learn from St. John Climacus in his "Ladder to Perfection." Besides the principal house, in which three hundred monks led a holy life in common, there was a small building called a prison, where some of the monks voluntarily expiated particular faults. By permission of Isaac the Superior, St. John visited the prison and spent a month there. He has left us a description of the place. There were separate cells; the food was bread, herbs, and water; perpetual silence was observed; the time for sleep was short; the day was spent in prayer and labour; everything inspired penance and sorrow. This cellular separation of the Egyptian prison, united with manual labour, was adopted by the Benedictines in regard to

their delinquents in a chapter held at Aix-la-Chapelle in 817, as recorded by Mabillon.* In another work† he has left us an accurate description of the penitential prison of the Religious. Eight years before Mabillon, had, at the request of Colbert, visited, in 1685, the benevolent institutions of Italy, the priest Philip Franci, established, in the House of Refuge at Florence, a reformatory with separate cells, called the Reformatory of St. Philip. This probably suggested the erection of a famous Reformatory for juvenile offenders whilst Mabillon was yet living, by Clement XI., near the apostolic hospice of St. Michael—the oldest State-reformatory, and the model which wise economists of the present day wish to see everywhere adopted. Whilst other States were slow in adopting this improved system, in Rome it was extended by Clement XII. to the reformation of female delinquents. George William Smith,‡ an American, candidly acknowledges that here we led the way; and M. Cerfbeer§ makes the same avowal, adding, that the Americans borrowed their system from the city of Ghent, which received it from Rome and Milan. Other writers make similar statements, and among them the authors of a learned memoir on prisons, presented to the Belgian Chambers in 1844.‖

* Annales Benedictini, L. xxviii.

† In the second vol. of his posthumous works: "Réflexions sur les prisons des Ordres Religieux.

‡ Page 8 of "A Defence of the System of Solitary Confinement of Prisoners." Philadelphia, 1833.

§ Report, in 1839, presented to the Minister of the Interior.

‖ Mémoire à l'appui du projet de loi sur les prisons. Bruxelles, 1845.

In the application of our correctional system, whilst all agree as to the necessity of separating the convicts, there is a difference in the application of this principle. In Pennsylvania the prisoner remains alone, by night and day; is allowed to read at times in silence, and receives an occasional visit from the Director, who gives him some moral instruction. At Auburn, in the State of New York, the prisoners are kept separate by night, but work together in silence by day, and are instructed together for some time, and pray together. Faults are punished with great severity.

We offer no opinion on the relative advantages of these systems of treatment. Each has very strong advocates. We give only our personal impressions derived from actual observation.

When visiting, eleven years ago, the Penitentiary of Philadelphia, I was painfully impressed by the brutal appearance of the convicts, by their forlorn looks, by the melancholy air of not a few that had become insane, and by the abominable excesses to which some were addicted. Though they were sometimes visited by a man who addressed some moral instruction to them, his visit was too short to produce much effect on those whose strange insensibility quite astounded me. At Auburn there is a better mode of treatment, if we exclude the severity of the discipline, which resembles that of Turks or pagans. A Doctor Fosgate, officially connected with the Penitentiary of Auburn, published a letter in the New York *Freeman's Journal*, describing and denouncing the cruel treatment to which offending convicts are subjected.*

The douche was one of the kinds of punishment employed at

Governments that adopt a system such as I have been just now bringing under notice should remember that convicts are not only criminals who should expiate their faults, but are also brothers of a great Christian family who should be reformed and gently treated. If this view be neglected, the law of charity is not observed, the end of incarceration is not attained.

The Belgian Memorial, referred to already, recommends separation with labour and Catholic instruction. It would avoid the evils of the American systems, and suggests modifications which are calculated to improve the penal treatment of convicts. It proposes some relaxation of the severity of the discipine, by allowing the convicts to pray together, to work in common, and to take their meals in the same refectory. Thus, the Catholic Charity of Belgium seems likely to perfect the cellular system which was first devised by an earlier movement of Catholic zeal, that had regard to the interest which even convicts have not forfeited in their

Auburn. It often caused death or insanity. The prisoner was chained, his hands and feet were tied, his head securely fixed. In this position, in which he could not stir, a stream of water, from a height of four feet, was poured on his head, and his whole body was drenched. The patients often fainted, contracted disease, and sometimes lost their reason. One victim of this treatment died immediately after the operation. There was another torture, that of the yoke. It was an iron rod, five feet in length, with an iron collar in the centre and one at each end. The central collar of this heavy iron bar was adjusted to the neck of the convict, whose arms were extended on each side, and his hands fastened in the collars at the ends of the bar. Every motion of the victim caused fresh agony. By a screw-adjustment the pressure could be increased so as to cause the blood to ooze through the hands and arms of the person subjected to this punishment.

degradation. The Memorial asserts "that it is not enough to build walls, to construct cells, to isolate the convicts. . . . It is not enough to keep the prisoners in durance, and to terrify others by severely punishing the culprits. An appeal must be made to their hearts, and sentiments of repentance must be awakened. The expiation of faults will not suffice, if the hope of a better future be not held out, and the chance of being reconciled and restored to society. For the attainment of this end, the co-operation of the Religious of both sexes is of the greatest importance. That co-operation has already been most useful, and will effect greater good, if sustained by the laws that regulate the treatment of convicts."

The want of Penitentiaries is felt in many places, and we can only hope that the financial difficulty arising from the considerable outlay necessary for providing Institutions desired by every friend of humanity may soon be overcome.

PENAL COLONIES.

The creative Charity of the Church has devised [a] further expedient for the regeneration of criminals of the worst type. Since their reputation is blasted in their native country, and no hope remains of rising from the deep degradation into which they have fallen, Charity provides them with new homes in strange and distant lands. There their chains are broken, and the marks of infamy removed. At first they are employed in building houses and tilling the soil, under the strict guard of magistrates and police,

and the direction of zealous priests who have come with them as chaplains. Soon a bright prospect is opened; for good conduct is rewarded with an abridgment of their penal service, and with a grant of land. In a little time they are advanced to all the privileges of citizenship; they marry, and become good artisans, agriculturists, and even proprietors. Frequently the most depraved convicts become entirely reformed—new men, warmly attached to the country of their adoption. The colony thus inaugurated, attracts many persons engaged in commerce; and towns, villages, and factories rise amidst the well-cultivated districts of the settlement.

This intelligent mode of dealing with convicts was first adopted by the Portuguese and Spaniards in their penal settlements in Africa. England followed their example in North America, and later in South Australia, by the advice of Sir Joseph Banks, a fellow-traveller of Captain Cook. I shall speak hereafter of one of these colonies, due to the zeal of Catholic priests. The convicts under the care of Protestant ministers are much neglected, become more hardened in crime, and often incur the penalty of death. In Catholic colonies such evils do not exist, owing to the indefatigable zeal of the Catholic priests, who inspire the convicts with a love of religion and of order. We look with confidence to the new French colonies in Guiana, assigned by the Emperor Napoleon to the care of the Jesuits, and we have a pledge of the success we hope for in the favourable progress which these colonies have already made. The report of M. Ducos, minister of the Marine, is encouraging, but the co-operation

of the Sisters of St. Vincent of Paul gives stronger grounds of hope.

In our time Catholic Charity has created another kind of agricultural penal colonies, where juvenile offenders, condemned to prison, are detained during the period of their sentence, and employed in various trades, to be transferred afterwards to the army, or houses of business, or domestic service, according to their aptitude and inclination. Such houses have been established in France at Mettray, Petit-Bourg, Cîteaux, Oullins, and elsewhere. This work is deserving of sympathy and support, since it is most effective in the reformation of the morals of depraved youths. The admirable colony founded near Montpellier, by the Abbé Soulas deserves to be mentioned. The Prefect and Council General of the Department, handed over to him a number of juvenile offenders who were imprisoned for crimes resulting from misery and vagrancy. These restless, impulsive, and dangerous youths soon became industrious and virtuous. Another agricultural colony of the same kind has been founded at Font-gombaud, and placed by the French Government under the care of the Trappists. These good religious, known so little by men of the world, divide their time between labour and prayer. They cultivate all the useful arts. They are labourers, millers, carpenters, and artisans of every kind. They drain marshes, reclaim waste lands, clear forests, construct aqueducts, create vineyards, and cover the hills with fruit-trees. They were wisely entrusted with the new colony ; and zealously devoted themselves to the task assigned to them.

The stability and progress of such institutions are best

secured by having them placed under religious corporations, in which the spirit of God perpetuates the life of the community and imparts to the members new force to overcome every difficulty connected with their arduous duties. Hence, the Penitentiary Congress of Frankfort expressed a wish that the religious orders should be charged with the care of these institutions. And the present Holy Father, having established a Penitentiary in the ancient house of St. Balbina, placed it under the management of the Religious of *Our Lady of Mercy.*

We have culled but a few of the fair flowers that spring up in the garden of Catholic Charity, and the reader will perceive that some of the fairest have been passed by. As there is much said in our day on the moral and intellectual training of the blind, I should mention that the first Hospice for their reception was opened by St. Louis, King of France; that the method of instructing them was first taught by the Jesuit Father, Francis Lama;* that their famous teacher, Valentine Haüy, was a Catholic; and that the first blind-deaf-mute properly instructed, the only instance of the kind, was taught by Carton, a Catholic priest. I have not told how those unfortunates who lead a life of sin have been withdrawn from their evil course and provided with a home in religious institutes specially created for their conversion.† Owing to this charity

* *Prodromo all' arte maestra.* Stampato nel: 1690.

† For instance, "L'instituto delle Sorelle penitenti di S. Maria Maddalena," approved by Gregory XVI., 3rd April, 1846, and established at Turin by the generous Marquis Calbert di Barolo.

many of these poor penitents have attained a high degree of perfection and found the asylum prepared for them to be the vestibule of heaven. Nor have I spoken of those asylums provided for boys and girls who abjure Judaism to embrace Christianity. Of these I name but one, that of *Our Lady of Sion*, at Paris. I have said nothing of the great work of *Maternal Charity*, whose first patron was the unfortunate queen, Marie Antoinette. This charity, suppressed by demagogues who decreed honours and pensions to prostitutes, was revived by Napoleon I. and declared an imperial institution. I have passed by in silence innumerable other charitable associations, as that of *Our Lady of Providence*, which originated at Genoa, and has for its object the relief of those who have been reduced from easy circumstances to poverty, and are ashamed to beg. Again, for the benefit of debtors, who are often prosecuted unjustly by their creditors, the Church has founded institutions to defend their rights. Such is the Archconfraternity of St. Yves, that of St. Jerome, and the Amadori *prelature*. Then, I should add that there are several hospices in Catholic cities for poor widows. In Rome there are many, notably that of St. Francesca Romana. I might mention many other houses of charity in different places and for different wants. Notwithstanding these omissions, every reader will perceive that Catholic charity provides for every form of want and is present wherever consolation is to be administered, and that Catholicism ought to be called the true and only port of salvation open to suffering humanity. The grateful recipients of her bounty often unite, as witnessed by Cardinal Wiseman in a hospice

at Cadiz, their prayerful thanks with the eternal Hosannas chanted by the angels in heaven.

Before bringing this chapter to a close, I must answer a question: Can the Greek Schismatical Church compare with ours in such an array of charitable institutions? The Greek historian, Zonaras, whose Annals extend from the creation of the world to the death of Alexis Comnenus in 1118, relates that the institutions of this kind, which existed in his time in the Byzantine Empire, were those which Catholicism had created in the time of Constantine and his more immediate successors. We may reasonably assume that these had been much impaired, like other Greek institutions, between the twelfth century and the fall of the Eastern Christian Empire, in 1453. A fanatical rage among the Greeks for theological subtleties obscured the true light of religion, and was fatal to that noble enthusiasm which excites to great designs and heroic actions. The miserable state of that monarchy is declared in the history of eleven emperors who succeeded Heraclius, and were violently deprived of their thrones and of life; of six who were deposed and shut up in monasteries; and of several others who were banished, mutilated, or deprived of their sight. What more? Thirty thousand crusaders sufficed to take Constantinople in 1204, and to conquer an empire defended by millions. The Latins, far from home, retained possession only for a short time, disappearing like a meteor that shines for a moment and is then suddenly eclipsed. Michael Palæologus recovered his power by means of treason; but the disorganization of his state, and the want of all true moral life, reduced the restoration to a

protracted agony. In vain did John Palæologus, in order to consolidate his power, try to effect a union with the Latin Church. The Greeks preferred the yoke and chains of Mahomet to a reunion with Rome. Benevolent institutions, already tottering, were nearly swept away in the torrent of the Turkish invasion. Though the moderation of the Conqueror allowed the patriarch and the bishops some civil authority among the Christians, and tolerated the Christian religion, and the vanquished were more numerous than their conquerors, the creations of charity were neglected. Great was the astonishment felt in Constantinople in 1839, when some Sisters of St. Vincent of Paul opened an orphanage in that city for a hundred children, and schools for the gratuitous education of the poor. But a greater surprise was occasoned by the daily visits of these angels of peace to the sick poor of every creed and nationality, whom they supplied with medicine from a great dispensary of their own.

Some young Greeks, who felt ashamed of their country, and had studied in the universities of the West, resolved to revive the ancient spirit. The cross was raised as the standard of the Christian army; the nation threw itself into the movement; great sacrifices were made, and independence secured. But the sweet spirit of charity, the characteristic of true faith, did not return with the revival of independence. There were ambitious men who aspired to honours and riches, but cared little for the crowds of persons steeped in misery. The new Government might have relieved their wants without taxation, since they had seized on the property of the religious houses. Of 518 religious corporations

only three of nuns and eighty-two of men were retained. These were taxed ten per cent. on their annual income. With these resources an ample fund for religious and educational purposes was provided. But what was the result? A gigantic scheme for the education of young men, which has proved a complete failure. In 1832, both masters and pupils had to fly from Poros, from want of funds. Not a penny of the vast property which was seized, though in reality the patrimony of the poor, was spent in relieving the sick, and those broken down by old age. Was there nothing done for the poor, so strongly recommended by our Lord to the care of his disciples? The whole charge was thrown upon the three communities of nuns that escaped confiscation, and were situated, one in the Morea, a second on the main land, and the third on an island. These were wholly inadequate to the task, with their limited accommodation and scant resources; especially as most of the younger nuns had returned to the world, and those that were advanced in years had to undertake duties to which they were not accustomed nor fully adequate. And yet this wretched provision has been extravagantly praised by M. de Maurer, Counsellor of State. Let Greece, still blind and unblessed, look at the work of Catholic charity, even in those countries where Catholics form but a small minority, surrounded by heretics. In the United States of North America they have established one hundred and ten houses of mercy for the relief of the poor, and new establishments are in process of erection* That Greece might be taught a lesson of

* There are thirty-eight in the province of Baltimore, twenty-five

practical charity, some Sisters of St. Vincent of Paul were sent there in 1841. If France had not protected them, they would have been expelled by the ungrateful Greeks. May their generous example prove ultimately a means of bringing the Schismatics to abjure their errors.

The Greek schism spread through Russia—an empire whose boundaries cannot be determined by geographers or diplomatists. For a century and a half its frontier has been extending, in Sweden, Turkey, Persia, Poland, and other regions; and there seems to be no limit to its insatiate desire for new acquisitions of territory. Has its beneficent action kept pace with the rapid growth of its possessions? A learned writer replies: "Neither hospitals have been erected for the exercise of charity, nor asylums for deserted children and widows."* It is true that the Patriarch Nikon erected several hospitals for the poor at Novogorod; but in general the clergy, with ample resources, did little for the wants of the poor. This neglect was felt by Peter the Great, who, by an ukase of the 31st January, 1724, decreed that the convents should be thrown open to invalids, to the old, and to all persons in distress. The monks very reluctantly obeyed, and the poor continued to be neglected. Thereupon Catherine II. took the bold step of secularizing ecclesiastical property and annexing it to the Crown. By this act ninety thousand serfs and the

in that of New York, twelve in that of New Orleans, seventeen in that of Cincinnati, eighteen in that of St. Louis. See *The Catholic Standard*.

* "La Chiesa scismatica russa descritta secondo le più recenti relazioni del cosi detto Santo Sinodo da un Sacerdote dell' Oratorio." Lugano, 1846, p. 192.

immense treasures of the monasteries of Kieff and St. Sergius were transferred to imperial control. By this spoliation the Russian clergy, especially the seculars, are reduced to great poverty, and are only at fault in failing to appeal on behalf of the distressed to the rich nobles of the Russian empire.

Catherine II. erected several houses of charity, among these a vast building for foundlings, a hospital for invalids at Moscow, and another hospital at St. Petersburg. But the vital principle of charity is not to be found in these institutions. Howard, writing on the 22nd September, 1789, says: "I am in Moscow. I have commenced my visits to the prisons and hospitals, which are in a deplorable condition. There was proof of this last year, when 70,000 deaths occurred among the people and the military. I hope to communicate some of the lights of philosophy to these distant regions."

To the great and generous heart of Paul I., among other fine institutions, Russia is indebted for a magnificent military hospital in Moscow. During his reign it must be acknowledged that a movement of practical charity was felt in the Muscovite empire. All praise is due to his worthy consort, the mother of the great emperors Alexander and Nicholas. Maria Feodorowna has more than any other of her race adorned the crown with its brightest gem. A woman of heart and spirit, she re-organised and re-endowed many existing institutions and created new ones. But such zeal was of little benefit for the vast extent of Russian territory. Even in the two capitals, where asylums are not wanting, prisoners and lunatics, to say nothing of other objects

o charity, are not treated with that humanity which Christianity and modern civilisation require. We say nothing of the penal settlements in Siberia, the very idea of which fills us with horror.

Whilst paying a just tribute of homage to the Empress Maria Feodorowna, I am obliged, at the same time, to observe that among the Catholics there are many who surpass her in the work of charity. I shall name two persons of moderate fortunes, her contemporaries, the Canons Triest of Brussels, and Cottolengo of Turin, each of whom surpassed her imperial majesty in beneficence.

There are not less than forty-nine charitable institutions in Belgium, which were either founded, improved, or governed by Canon Triest: eleven hospitals for incurables, one for ordinary maladies, a hospice for old men, four asylums for lunatics, three for deaf mutes, one for the blind, four asylums for young women, two for female orphans, one for male orphans, eleven free schools for the poor, six pay schools for other children, and three factories for workmen.

The famous *Cottolengo* Institution at Turin is a collection of modest but spacious buildings, destined for the relief of misery of every kind. The pious Canon aimed at concentrating in his *Little House of Providence* all the asylums created by Christian charity. There everyone afflicted with a physical or moral infirmity, who, for whatever cause, might be refused admittance into other asylums, was received and treated with such special attention as the case required. There were hospitals for ordinary infirmities, and for chronic ailments, consumption, epilepsy, gangrene, leprosy, scro-

fula, scurvy, and cancer. Provision is made for sending patients to the baths of Acqui and supporting them there during the season. There cradles and small beds are provided for children, lodging and instruction for orphans, male and female, lodging and maintenance for poor ecclesiastical students, who come chiefly from the country, and are called *Tommasini*. There is also a training-school for schoolmasters, and a place of retreat for young solitaries who desire to hold communication with God alone. Here also is an asylum for deserted females, who are called *Ursulines* or *Génovéfaines*, and a refuge for girls exposed to danger called the *Ursuline Sisters*. Then there are *Thaïdines*, young girls of humble rank, who, under the protection of St. Thaïs, consecrate themselves to a life of penance, and *Daughters of Piety* and *Sisters of Suffrage*, who live cloistered, and are occupied solely in praying for sinners. Here, too, is an hospital for invalids, another for lunatics, a school for deaf mutes, a house for the blind, halls in which poor children of both sexes are taught and supplied with food every day. As pagan Rome raised a Pantheon in honour of all its gods, so has Canon Cottolengo founded an edifice consecrated to every work of charity.

Another point of comparison is useful. These two holy priests voluntarily suffered the greatest privations in food and dress, and the greatest humiliations in begging alms, being often rudely refused and repelled by those in whose hearts they tried to kindle the fire of divine charity. The august Russian princess had only to raise her hand to command the treasures of the empire and apply them to any purpose. Far from being

exposed to privations or any abasement, her widowed life was more happy and glorious than if, like Catherine II., she conquered provinces and held the balance of power in Europe.

The zealous Catholic priests passed their lives in the noisome chambers of the sick, witnessing the most distressing scenes, and obliged to hear the ceaseless moans and complaints of the patients whom they attended. They had so many urgent calls that they had no respite, no rest, and in this martyrdom the strength of both body and mind was slowly wasted. Father Triest often gave his own room and bed to a sick man, and slept himself on the boards. He frequently made difficult journeys to see that foundlings sent to be nursed were not neglected. The painter Flamming, who saw him engaged in this work of charity, made it the subject of a striking picture. Where it was necessary for the two heroic priests to risk their lives, the crowned benefactress had only to express a wish to be instantly obeyed.

The Russian princess founded a congregation of pious widows to assist the sick. Our two priests instituted many congregations for the care of the indigent and friendless, who were the object of their constant solicitude. In 1803, Triest founded the Order of *The Sisters of Jesus and Mary;* in 1806, the *Association of the Ladies of Maternal Charity;* and, later on, the *Institute of the Brothers of Charity.* Cottolengo founded, in 1828, the *Sisters of Charity,* after the model of the celebrated Sisters of St. Vincent of Paul, and soon afterwards the *Brothers of St. Vincent,* the *Congregation of Priests,* and the *Carmelite Sisters.* These societies were exhorted by the

pious founder to emulate the zeal of the great St. Vincent in devoting their services to the relief and consolation of the poor and distressed.

Whilst giving the fullest praise to Maria Feodorowna as the model of charity in her empire, we must still contend, that in the sublime character of self-sacrifice and abnegation, in the number of charitable creations, and in the greatness and novelty of such enterprises, she cannot be compared with the humble and heroic ministers of charity of whom we have spoken.

Notwithstanding the impulse given by this princess to charity in Russia there, as in many heterodox nations it remained stunted and sterile and unworthy of comparison with the comprehensive charity of Catholics. Among us the multiplicity of institutions corresponds to the multiplicity of wants. The heroism of individuals, the originality of the works, without insisting on other equally significant characteristics, go to prove that true charity, that is Catholic charity, alone knows how to redress the innumerable miseries of this valley of tears.

CHAPTER XIX.

THE CHARITY OF THE CHURCH IN PUBLIC CALAMITIES.

THE Catholic Church, as we have seen, ever looking to the example of her Divine Founder and Legislator, sets no limits to her beneficence short of the wide range of human misery. We have seen how her provident charity not only relieves present distress, but, looking to future wants, founds institutions that are to last for ages, and continually exhorts her children to sacrifice, for the love of God, in the work of charity towards the neighbour, riches, talents, energy, authority, glory, and even life itself.

Public calamities, however, happen from time to time, bringing ruin to cities, desolation to provinces and entire kingdoms, and afflicting, without distinction of classes, a great part of the human race. This occurs when our crimes provoke the vengeance of the offended Majesty of God, and are punished by war, famine, and pestilence, To appease the wrath of heaven, and to obtain mercy, the Church employs all the resources of her charity both spiritual and corporal. Let us see and admire these efforts of her maternal tenderness.

We go back to the days of that great hero of France, St. Vincent of Paul, and examine his works. The first statesman of his age, Cardinal Richelieu, having driven

the Huguenots out of Rochelle, their last stronghold, and having humbled the feudal power, engaged in conflict with Spain, which had overrun Picardy, Burgundy, and Guienne, and at the same time attacked Lorraine, where the Duke Charles IV., a capricious, turbulent, and daring man, had espoused the cause of Gaston, Duke of Orleans, of Spain and Austria, and drawn the sword against France. Lorraine was wasted and covered with ruins. Lorraine, which at a later period lost its independence when the territory of the Bourbons was extended to the Moselle and Rhine, was so devastated by the armies of Richelieu that it is impossible to describe the state of misery to which the inhabitants were reduced. War brought thither the undisciplined soldiers of many nations, who committed every excess of pillage, robbery, and cruelty; famine succeeded to the waste of war, a famine of the most appalling type. Those who had survived the calamities of war fell before the scythe of death.

It was in 1635 that the storm burst upon the devoted country. Who can describe its terrible ravages—the country wasted, mansions pillaged, houses burned, churches robbed and wrecked, the inhabitants flying before fire and sword and hiding in caverns, the wounded abandoned among the slain, and every excess that an infuriated soldiery could perpetrate. Soon followed, as a necessary result, famine in this train of evils. The highways, the streets, and the doors of the houses still remaining were crowded with starved spectres, pale, emaciated, with sunken, rayless eyes. All ranks were involved in a common misery. Ladies accustomed to the comforts and luxuries of life were unable to procure

the humblest fare. Nuns had no choice but to leave their convents in search of bread or die of starvation. But why speak of bread, for none was to be had? Horses and dogs were devoured. Insects and straw were eaten to mitigate the pangs of hunger. The priests were reduced to the same extremity. Children died at their mothers' breast, and then became food for their wretched parents. Pestilence increased the number of victims. The roads were strewed with dead bodies. Women and children in a dying state became the prey of wolves that prowled in open day through the villages. This is but a feeble picture of the scene of horror.

Who, then, with a magnanimity that might be called omnipotent, takes upon himself the task of saving Lorraine? A poor Catholic priest, Vincent of Paul. His life had already been devoted to the most difficult works of charity and mercy, and he now hastens to send money, missionaries, and doctors to Lorraine. The doctors attended the sick, and also the wounded soldiers, many of whom were neglected by the Government for which they shed their blood. The missionaries exhorted those who were inflamed with rage and hatred to be charitable, taught the afflicted to be resigned, comforted the dying, and buried the dead. Hospitals were opened and provisioned. The houses of the missionaries also were converted into hospitals. Every day soup, bread, and meat were distributed to thousands of paupers. Beds and clothing were supplied. Vincent alone, without counting what was sent by the queen, provided 28,000 garments of various textures. Nurses were provided for the infants; families reduced from comfort to indigence, and convents, received money, flour, and

linen; new dwellings sprung up amidst smouldering ruins; implements of husbandry were supplied to the peasants, and the plough was again driven over the soil saturated with blood. Churches were repaired and furnished. Whilst the holy priest was thus engaged in procuring supplies for Lorraine, crowds flying from that country gathered round him in Paris. Most of those were young women and children, sent by the missionaries to be removed from the dangers of a licentious soldiery and to be taught some honest trade. Vincent provided for all their wants. Who could imagine that at the same time he was sending relief to Artois, a province lately acquired by the Crown, and to the English emigrants who fled from the persecution of heresy?

It should be observed that these charitable contributions to the sufferers in Lorraine were not a merely temporary relief; they continued for ten years, and cost many millions of francs, procured by Vincent at great sacrifice on his part, and on the part of his priests and the Sisters of Charity. He drew his resources from a treasury created by his prayers, by his unwearied solicitations, by his humiliations and tears. He did violence to the hearts of the Parisians, even of those who were most illiberal, and who thought it an act of patriotism to refuse alms to the enemies of France.

When there was question of beatifying Vincent, the Duke of Lorraine wrote to the Pope, "that when his States were devastated by war, famine, and pestilence, Vincent was their saviour and father."

A few years later civil discords and foreign wars again desolated France. The insurrection of the Fronde

was directed by men and women of ability, and carried on by intrigue and petty ambition. It was stimulated by satire and song, and soon assumed the proportions of a furious and cruel rebellion, resulting in the blockade of Paris, the flight of the court, and the pillage of rural districts. Picardy and Champagne suffered most. The great commanders, Condé and Turenne, whose actions were one day to serve as a lesson and model for the mighty genius of Napoleon, were in arms for the League or for the king. Spain was not slow to profit by these troubles to satisfy her old revenge; she promoted them by money, and attempted an invasion. Vincent of Paul, anxious for peace, courageously called for it from the queen and her ministers, and became an object of suspicion to the Frondeurs. His life was in danger. Still he went on in his wonted course of benevolence to the distressed of every class in and around Paris. In the provinces of Champagne and Picardy, reduced to great distress by the war, he repeated the same miracles of charity by which he relieved Lorraine.

If I were to describe the desolation of these provinces I should have to make reference to a large number of disabled soldiers perishing on the highways or under the shelter of the hedges. The gates of St. Quentin were closed against a crowd of two hundred invalids, as the town was crowded with about eight thousand starved and wounded men. Those within the city and those on the outside of the closed gates died a horrible death. Public religious service was interrupted in many places, the churches were levelled to the ground, the ecclesiastics were dead or dying. The diocese of Laon lost one hundred ecclesiastics. Six hundred human beings, near

Guise, eat the half-putrid carcasses of horses on which wolves had feasted already. Crowds of men, women, and children lived on the bark of trees and dried herbs, eat the flesh off their own arms, and died in frenzy and despair.

But let us draw a veil over these terrible scenes, and take a view of the generous and active charity of Vincent of Paul on the occasion. The Sisters of Charity hastened to the theatre of the recent war, the priests of the mission quickly followed. Wherever desolation prevailed, there prompt assistance was given. The woods were searched, the caverns explored, lest any sufferer should be left without relief. Food was supplied to the hungry, clothes to the naked, and all care given to the sick. Orphans found fathers in the missionaries, and mothers in the Sisters. Implements and seed were supplied to the poor agriculturists. Houses and churches were rebuilt. The word of God was again preached, the sacraments administered, and the ordinary relations of social life restored. The following towns, which suffered most, received the largest share of attention: Guise, Laon, Noyon, La Fère, Ribemont, Ham, Marles, Vervins, Rosay, Aubenton, Montdidier, Arras, Amiens, Pérrone, St. Quentin, Brienne, Fismes, Rheims, Réthel, Nesle, Lude, Sompy, Vassy, Rocroy, Charleville, Donchery, Sédan, and Vacoulers. During five years of the greatest distress, St. Vincent distributed one million francs in alms. For five more years succour was continued in some parts, till 1659, when the treaty of the Pyrenees was signed through the influence of Cardinal Mazarin. A year later St. Vincent died, after devoting his life to the happiness of his country and of

the world. To the tears of Picardy and Champagne were united those of all Europe, grateful for his boundless charity and for the immortal institutions he founded. He was justly styled the indomitable benefactor of mankind.

In recounting the services of St. Vincent of Paul, I wished to present a picture of what the Church has always done whenever war, famine, or pestilence desolated the earth. The remedy applied by one man to these scourges in different countries, being a fact unparalleled in the annals of the Church, appeared to me worthy of being signalized before all others of a similar kind. But these may now be noticed. We begin with the provision made to relieve the misery resulting from the dreadful scourge of famine.

About the middle of the seventh century the inhabitants of Paris suffered from famine and filled the city with cries of distress. They were relieved by the charity of the bishop, St. Landry, called the father of the poor, and the founder of an hospital, subsequently known as the Hôtel-Dieu, near the cathedral.

The bishops, St. Froilanus and St. Attilanus, appeared as bright beams of Divine Mercy, in the tenth century, when the Spanish cities of Leon and Zamora were sacked and burned by an army of Saracens led by Almanzor. A dreadful famine followed the calamities of war. By the generous charity of these holy men thousands were rescued from death by starvation. The bread distributed by them was, as it is recorded, often miraculously multiplied by invoking the name of Jesus. Bermudus II., King of Leon and Asturias, was indebted to the same holy bishops for a great victory over the Moors,

who lost many men, and, throwing down their arms and abandoning their baggage, fled in panic and despair from the field of battle.

Referring to the eleventh century, it will be enough to mention two monks, William, Abbot of St. Benignus at Dijon, and the Blessed Richard, Abbot of St. Vitonus at Verdun. The former, on his return from Italy, finding that the people were suffering from famine, and that his monks were giving only the ordinary amount of alms, was indignant, and exclaimed: "Ubi est charitas?" He collected the poor and divided among them all the corn, clothes, and money belonging to the monastery. The latter went further in his bounty, and sold the treasures of his church at Rheims and gave the price to the poor. He applied to various bishops and princes to come to the aid of the starving people, and finally sold the farms belonging to the monastery for the same purpose.

At the commencement of the thirteenth century the population along the banks of the Tiber were visited with a famine. Innocent III., whom certain historians describe as shamefully avaricious—an infamous calumny—daily fed eight thousand persons, not to mention many families whom he relieved in their own homes. Many poor out of Rome were supported by him. He also supplied clothes to those requiring them, protected deserted children, portioned poor girls, and ransomed prisoners.

The tribute of praise is also due to Peter Fourier, parish priest of Mattaincourt in Lorraine. This zealous pastor never ceased through life to preach that the superfluous wealth of the rich is the patrimony of the

poor. His parishioners, penetrated with the force of this maxim, came to him to consult him about their best mode of entertaining a large number of poor on the feast of the patron of the parish. When the province was desolated with famine in 1632, he saved the lives of many old men, women, and children. When his own resources were exhausted, he put a wallet on his shoulders to beg for them from door to door. He contented himself with scraps of mouldy bread, and looked upon his time as lost if not spent in works of mercy.

During a famine in Sardinia, in 1780, the king and the Viceroy Lascaris gave large assistance. The priests and the rich inhabitants kept down the price of food by supplying cereals at a low price and putting forestallers out of the market. But, above all, the bishops were conspicuous for the sacrifices they made in selling the most precious Church plate for the relief of the starving populace.

I have been passing over the famine which occurred in France during the years 1030, 1031, and 1032, one of the most dreadful calamities of the kind that ever startled the world. Continual rains destroyed the harvest. This calamity was aggravated by the frenzy and cruelty of some of its victims. When every kind of food, and even roots and herbs had been consumed, the maddened wretches rifled graveyards and devoured the flesh of the dead. They next proceeded to hunt down the living, that they might feed upon human flesh. In some inns travellers were killed to supply a meal for others. The heads of thirty-eight such victims were found in a hotel at Maĉon. Human flesh was sold

publicly at Tournus. Such facts would be incredible were they not stated by grave contemporary writers. The only refuge for the unfortunate and the only restraints upon the unnatural cruelty of the times were to be found among the clergy. Bishops, priests, and monks gave up all they possessed, and lived like the peasants on roots. St. Odilo reduced the monastery of Cluny, one of the most opulent in Christendom, to a state of indigence. When he spent all in the work of charity, he appealed for assistance to Garcia, King of Navarre. Similar appeals were made by others. The living were not able to bury the vast numbers of those who died from want; but God at length heard the prayers of the priests and people, and sent such an abundant harvest in 1033 that the whole produce of five ordinary years was exceeded by the teeming crops of that year.

We have now to give attention to the most terrible and deadly of all the scourges of the human race—pestilence. That which was widest in range and most virulent in type swept, in the first half of the fourteenth century, over Europe like a black cloud charged with death and driven impetuously by the winds. Everywhere there was mourning and death. The victims succumbed in such numbers to the black pest, that two-thirds of the population of Europe were carried off. Our most famous lyric poet, Petrarch,* wrote: "It will not be believed that there was ever a time when the earth seemed almost depopulated, houses without inhabitants, towns without citizens, fields lying waste and strewed with dead bodies." During this awful period

* Epist. Famil. Lib. viii., epis. 7.

men shrank from intercourse with each other, and even among the clergy there were doubtless some craven spirits. But the religious did not abandon the post of danger. They ran from house to house, bringing at once temporal relief and spiritual consolation. Many of them perished in this work of charity, but their places were promptly filled by their equally heroic brothers. The Brothers and Sisters of the Third Order of St. Francis, lately instituted, especially in Germany, as Congregations of Hospitallers, attended the pest stricken victims with all the zeal of martyrs. The nuns in attendance in the hospitals of Paris were equally devoted; no mother could compare with these charitable women. Many died at their post, to be replaced by as many more; and every gap in the army of Christian heroines was filled as long as this combat with disease and death continued. The founder of the Olivetans, the Blessed Bernard Tolomei, died whilst attending the victims of pestilence in Sienna. Many of his disciples won the same crown of charity. And you, inhabitants of Imola, you had at Florence, among the heroes of the time, your fellow-citizen, the Blessed Peter, who made his house an hospital for pest-patients and attended to all their wants.

During the sixteenth century the same scourge visited Europe. In many parts it came a second and a third time, and carried off the inhabitants in great numbers. Vain were the attempts made to arrest it by medical science, by the lights of experience, by stringent enactments, by quarantine, and other remedies. The angel of death spread his wings and poisoned the air, and filled the nations with the groans of the dying. New gene-

rations arose to breathe a pestilent atmosphere and to be quickly consigned to the grave.

The labours and sacrifices of ecclesiastics in this century surpassed, in variety, number, and greatness, everything that can be imagined. The Capuchins had just then been instituted, and, fearless of danger, offered themselves as a holocaust to God and men. At Camerino, and in the surrounding districts, they visited the pest-stricken in palaces, in huts, in hospitals, on the highways, and ministered to their spiritual and temporal wants. Such marvellous charity prompted bishops, princes, and others in authority to invite them to found a great number of monasteries. Their reputation, and the veneration in which they were held, increased as they co-operated with the secular clergy where the malady committed the most dreadful ravages. Marseilles, Toulouse, Lille, Arras, and Bethune witnessed with what heroic courage they faced the terrors of death in the sacred cause of charity. At the same time a Congregation of Regulars was founded by St. Camillus de Lellis for ministering to the sick. Three members of this body died whilst attending pest-stricken Spanish soldiers at Baiæ, near Naples; five others fell victims to charity at Nola, where death had changed the city into a sepulchre. In the same century Jerome Emiliani, the friend of the poor, devoted himself to the care of the Venetians, who were sorely visited with all the horrors of famine and pestilence. He went from house to house to minister comfort, carried some of the patients on his shoulders to his own residence, and buried the dead. He in turn was attacked, but had a miraculous recovery, being the only case in which the disease had

not proved fatal. When restored, he continued through life his devoted attentions to the pest-stricken at Milan, in the days of the last Duke Francis Sforza II., in the valley of St. Martin, and in his beloved Somasca. As it is impossible to enumerate all the prodigies of charity witnessed in this century of desolation, or to name all the heroes engaged in a noble and generous conflict for the relief of the victims of famine and pestilence, we shall draw attention to one grand central figure, that of a great prelate who, in a single day, distributed 40,000* Roman crowns, the price of his patrimony, among the poor. This great prelate was the Cardinal Archbishop of Milan, St. Charles Borromeo, the restorer of ecclesiastical discipline and the founder of orphanages for both sexes.

Pestilence broke out in Milan in 1576. The cardinal was absent. The moment he heard of the calamity he hastened back to the city. The governor, the magistrates, and the rich fled in terror from their homes. The inhabitants, whose only hope lay in their bishop, ran to receive him with open arms. In vain was he urgently solicited by his household and by his friends—wise and intelligent men—to withdraw to some healthful retreat, and to issue orders to his agents in the work of charity. To such appeals Borromeo refused to listen, and, regarding himself as a victim charged with the guilt of all, he, like his Saviour, willingly offered himself in sacrifice. He redoubled his prayer and austerities to appease Divine Justice. He spent the day in fasting and in taking part in penitential proces-

* 40,000 Rom. crowns = to 214,000 fr., = £8,680.

sions organized and directed by him. With a halter round his neck, barefooted, carrying in his hand a large crucifix, bathed with his tears, he walked, surrounded by his flock, on the frozen snow in the streets of Milan, imploring the Redeemer to take the life of the pastor and spare the people. He sold his plate and furniture, his pictures and works of art, and distributed the price at once among the poor. His tapestry and the contents of his wardrobe were given to clothe the poor. He even sold his bed. This generous example produced a fine effect. Citizens and strangers gave liberal alms, and ladies disposed of their jewels in the cause of charity.

Men shrink with horror from those who are infected with pestilential disease. St. Charles visited them in their homes and in the lazar-houses. He encouraged them and called in willing secular and regular clergymen to attend them. The Capuchin, Paul Belintano Da Salò, superintendent of a lazar-house, deserves special notice for his admirable administration and heroic zeal.

The magistrates having fled, St. Charles had to act not only as bishop, but as Governor of the city. All the hospitals, both old and new, were under his management. He divided the city into wards, and appointed inspectors to visit the houses and see that the indigent were duly supplied with all that they required. Many servants being thrown out of employment, St. Charles found occupation for a large number of them in burying the dead that lay in heaps in the streets, and in washing the linen that had been used in the hospitals. Those that were not employed were lodged and boarded in houses out of the city at the expense of the Cardinal.

Contemporary writers state that as many as 60,000 were supported by liberal alms given, for the most part, by the good bishop of Milan.

As the malady increased in virulence and extent, it was found necessary to avoid all contact with the victims of disease. St. Charles ordered everyone to keep within doors for forty days. The city wore the air of a desert. The servants of the cardinal went from house to house with food and medicine. The word of hope and consolation was preached by devoted priests. St. Charles himself went about hearing the confessions of some, giving the last sacraments to others, confirming children; and when a door was closed and the inmates were unable to descend and open it, he entered by a window to bring assurance or resignation to the sick and dying.

In many books the details of what I have given in outline may be found accurately described. The charity of our holy bishop was not confined to the city, but extended to the rural districts, where the plague was raging. I shall conclude with saying that during the prevalence of this scourge one hundred and thirty-four ecclesiastics fell victims to their devotedness: two Barnabites, two Jesuits, ten Capuchins, and one hundred and twenty secular priests.

Upon these melancholy scenes, though relieved by the bright vision of superhuman virtue, I should cease to dwell if the plan and scope of this work did not impose upon me the obligation of remaining longer on the field of carnage, where death in hideous form was arrayed against the indomitable courage of Christian charity. We have arrived at the year 1720, and lo! a

ship from the Levant drops anchor at the island of If. It was freighted with death. The plague spreads rapidly through Provence, and attacks Marseilles with intense severity. Such were its ravages, that there was no one to bury the dead, for that office was fatal to those who performed it. Houses, shops, streets, and even churches became so many cemeteries. The clergy, as on all occasions, proved worthy of their august ministry and of their intrepid bishop, Henry Francis Belzunce. As no one was prepared to act as Commissary in the street of the Port, and the adjoining streets where the pest was most deadly, the office was undertaken by the Jesuit, Milay, who caught the infection and died. The terror became so intense that the voice of nature was no longer heard. Husbands drove away their infected wives, women their husbands, and even mothers abandoned their children. By the 4th of September the Religious who consoled the dying had, according to an official report, "nearly all been carried off by the plague. More than a hundred monks and many vicars of chapters and of parishes had fallen. The more timid clergy fled from the city, and some others counselled the bishop to withdraw. He rejected such craven suggestions, and remained steadfast at his post. In his active charity he went to all parts of the city and visited every class, rich and poor, above all those who were in the greatest misery. He addressed all with tender words of consolation, exhorting them, and preparing them for death, and providing them with food and medicine. Death spared this generous saviour, but surrounded him with all its horrors, penetrating his palace and striking down

most of his officials and domestics. He went to dwell in the palace of the first president; even there he lost two of his most devoted priests, the Jesuit Father De La Fare and Canon Bougerel. Still his zeal was unremitting, he was still the physician of the sick, and the great peacemaker of the city. His name was in benediction, and his grateful citizens had it on their lips and inscribed upon their hearts."* The calamity that befell the hapless city was aggravated by a want of provisions. Clement XI. did not content himself with offering public prayers for their delivery; he sent a large supply of grain for the relief of the poor.

Let us quit the past and come to our own century, for we too have had the misfortune of witnessing a terrible pestilence, which spared not young nor old, rich or poor, those who lived in crowded cities or in the open country. The cholera, emerging from the depths of Asia, spread with the rapidity of lightning through Europe. Its mysterious character, which baffled medical skill, and its ever varying symptoms showed that it was a chastisement sent of God. The priest, taught for eighteen centuries to confront, in the name of charity, every calamity that befalls mankind, lost none of his courage in presence of this new enemy, and, faithful to God, faithful to his mission of love, met it resolutely. Ecclesiastics of every grade, religious of every order,

*See "Mémoire de la Chambre de Conseil du palais Communal de Marseille," written by M. Pichatty de Croissainte, Counsellor of the Commune, and Procurator of the king and of the police

hurried, as to posts of honour, to homes and hospitals where the victims of the cholera were to be found. Day and night they stood by the bed of the dying, giving consolation and administering the last sacraments. In the very midst of persecution to which they were exposed, they displayed the same abnegation and the same zeal. In Spain the hatred of the infidels and of the promoters of revolution, who had come into authority, made war upon the clergy, and employed every means to disperse and crush them. The cholera broke out. The clergy, unmindful of past injuries, visited the sick, and acted not only as spiritual consolers, but as infirmarians and guardians. Many of them caught the infection in this work of charity and died. One of the most distinguished of these heroes of charity was Monseigneur Felix Herrero Valverde, Bishop of Orihüela. By an unjust decree he was imprisoned at Madrid. When he heard that the contagion had penetrated his diocese, he made a most urgent appeal to be allowed to visit his flock, and promised, when the danger was past, to return to his prison. His prayer was heard. Restored to his diocese in the hour of peril, he was unceasing in his activity by night and day in meeting the terrible crisis, to that degree that his devoted zeal was a subject of greater astonishment than the calamity with which it grappled. It was said that he renewed the prodigies of charity of St. Gregory during the plague at Cæsarea, and of St. Cyprian in that of Carthage. The same scenes were witnessed in France. Though but a little before, the churches had been pillaged, the crosses broken, the bishops persecuted, the parish priests

obliged to fly, the seminaries plundered, the archiepiscopal palace of Paris sacked and pulled down, and the prelate's life threatened, the clergy still showed that they were the heirs and guardians of evangelical charity. In this hour of common peril they came forth from their hiding-places, and took a noble revenge upon their enemies, giving them an asylum in their own houses. We shall see how the archbishop acquitted himself in this terrible crisis.

Leaving his place of retreat he repaired immediately to the Hôtel-Dieu. He arrived when the clothes of the infected were being burned. He subscribed a thousand francs, in addition to a previous sum of ten thousand, for the purchase of clothes for those who recovered from sickness. The colleges, in which young ecclesiastics were preparing for the ministry, and the archbishop's country house at Conflans, were converted into infirmaries for the sick. The archbishop assisted at the bedside of the patients, and, amidst their groans and convulsions, and heartrending cries, sweetly and calmly had a word of consolation for all, and promptly attended to the pressing wants of each. He was approaching the bed of a patient when he heard the words, "Retire, retire, I am one of those who wrecked the palace of the archbishop." "Friend," he replied with ineffable tenderness, "that is an additional reason why I should be reconciled with you, and you with God." The unhappy man was touched with this moving appeal, and excited to sorrow with a hope of pardon. The good bishop had enmity for none, since he regarded all as friends and brothers. Such was his demeanour in the midst of factions and parties that threatened the very existence

of society.* Parents dying commended their children to his care. "I adopt them as my own," was his reply, with his hand placed upon his heart. More than a thousand orphans were to be provided for, in a crisis of great difficulty, by a man who had not appeared in public since the time when he had been so shamefully persecuted. But he resolved to make a public appeal for his tender charge to the heart of Paris in the church of St. Roch. In vain was it sought to deter him by false alarms. In vain did public officials try to dissuade him. He had promised to treat the orphans as his adopted children, and he was resolved to keep his word. He went, as it was announced, to St. Roch, and God crowned his generous act with a complete success. The

* I wish to insert here a letter which a French writer had the courage to publish on the death of Monseigneur de Quelen.

"MONSIEUR,—On hearing of the death of the Archbishop of Paris, I could not resist the desire of making known to his friends, and his enemies, a trait of the generosity of the venerable pastor of the Church of Paris. A writer of the Democratic party was at the point of death, suffering from a dreadful malady resulting from excessive labour and misery. He had nothing to expect from human sympathy, and no resource but God, whose mercies are infinite. Mgr. de Quelen, having heard of his sad case, though he had to complain of the writer, sent through the Abbé de L—— all the assistance that was required.

"The case I describe was my own. I was the writer who gave offence, and received in return generous relief. Moved by the painful event which I learned this morning, I wish to express my gratitude publicly, and to let the world know that *a patriotic writer* is indebted to the benevolence of the Archbishop of Paris for the recovery of his health and the means of living.

"GALLY, a Man of Letters.
"Rue des Forges, 3.

"PARIS, *July* 1*st*, 1840."

church was crowded ; the highest nobility were present. The touching appeal which he made was heard with breathless silence and many tears, and followed by such enthusiastic support of the charity as was rarely, if ever, witnessed before. The ladies poured their jewellery into the common purse, and the amount received on the occasion rose to the large sum of thirty-three thousand francs. On another day, thirty thousand francs were contributed in the church of Notre-Dame. There were monthly contributions besides, given by many who promised to support the charity. There were orphans in other towns, and provision was made for them by generous benefactors. The Archbishop of Paris has been specially mentioned on account of the exceptional condition of the city. I had the honour of meeting him some time afterwards. I felt I was in the presence of St. Vincent of Paul come back to life. This venerable prelate, so unjustly proscribed, on whose grave I love to lay a few humble flowers, reappeared in society only to overcome the passions of his enemies, to promote piety among his people by animating their faith and inspiring them with an active and ardent Christian charity. We are indebted to M. le Baron Henrion, for having, among other works of merit, enriched the literature of the Church with a Life of this illustrious bishop.

The cholera did not die out in 1832. It reappeared several times later in many places. The clergy never failed in their mission of charity. The Minister of Agriculture and Commerce thus speaks of them in 1850:* "On all sides the clergy have redoubled their

* Official report in the *Moniteur* of the 1st of January, 1850.

zeal and charity. In the midst of so many sorrows and such frightful misery, their sublime mission is become every day grander. They know how to respond to new calls of duty; and everyone has experienced their attention and been consoled by their ministrations." The various congregations of pious women have well deserved both of Church and State. These holy and heroic daughters of charity expended their strength and sacrificed their lives in hospitals in attendance on the dying. The same Minister, in his Report, makes a public recognition of their arduous and devoted services in the hospitals. By a decree of official acknowledgment of the debt of gratitude due to them, the medal of honour was awarded to twenty communities, and to two hundred sisters of different institutions, who in thirty departments had won the affection and veneration of the people. In 1852, M. de Persigny, Minister of the Interior, visited Sister Rosalie, superior of a house of St. Vincent of Paul, and presented her with the decoration of the Legion of Honour. At the same time this decoration was conferred on Sister Claire of Clamecy, by General Canrobert. It is true that such distinctions are of no value in the estimation of nuns, being modest and retiring and placing all their hope in the cross of Jesus Christ; but they are, at the same time, eloquent proofs of the fire of divine charity which ever burns in Holy Church, and comes to the aid, at risk of health and life, of suffering humanity.

The Catholic clergy and the nuns displayed their heroic charity not only in Europe but in every country visited by the Asiatic scourge. They are spoken of in Baltimore, Philadelphia, New York, in Cayenne and

the Canaries. When the cholera extended through Canary Island, after its appearance in the town of Palma, it assumed alarming proportions from the want of medicine and medical men. Dead bodies lay unburied in the houses and on the highways. In this terrible crisis the Catholic clergy were good Samaritans. The bishop, Benvenuto Codina, was a guardian angel. He inspired the timid with the zeal and courage by which he himself was animated, and with immense fatigue and at an enormous sacrifice saved many from death and prepared many for a happy eternity. The same spirit of abnegation and devotedness astonished the Turks, the Indians, and Chinese, who had experience of Catholic charity when they were visited by the cholera. The Bey of Tunis conferred the decorations of his orders on the monks and missionaries. The inhabitants of Ceylon, those of the town of Jaffnapatam especially, never cease to bless Bettacchini, the Vicar Apostolic, Father Vissarini, and his other companions. In Western Tonquin tears and flowers are still a tribute of honour to the graves of twelve priests, six clerics, twelve catechists, and thirty-seven sisters, who met death in 1850, whilst attending cholera patients. The Jesuit, Father Pacelli, is still lamented in the province of Giam-ze-Ne for laying down his life in the like heroic exercise of charity.

When the cholera showed itself in Dublin, the Protestant ministers fled from the very sight of the victims. But the Catholic clergy, bestowing no thought upon themselves, rendered every service, spiritual and temporal, to the suffering. They conveyed the patients to the hospitals, and attended the remains of those that

succumbed to the cemetery. The Protestant population were indignant at the conduct of their clergy, and accused them of inactivity, of want of charity, and of cruelty. When the matter had reached this point, the Protestant Archbishop, Dr. Whately, for the purpose of justifying himself and his ministers, publicly declared that the principles of Anglicanism did not impose the obligation of risking their lives in attendance upon the sick.* This does not surprise us. They who habitually keep aloof from the bed of the dying, could not be expected to attend when they are warned off by an infectious malady which exposes their lives to more than probable risk. This line of conduct was nothing new with them. A declaration, made to the Council of State, on the 15th July, 1543, by the ministers of Geneva, is to the following effect: "It is their duty to attend the victims of pestilence, but no one has the courage to perform it. They supplicate the Council to pardon their weakness, as God has not given them the grace to face the danger and confront it with intrepid charity. There is only one of us, Matthew Geneston, who has consented to go when it may be necessary, if the lot should fall to him."† If the lot should fall to him! This was a very transparent act of hypocrisy on the part of the cowardly and selfish Geneston, as there was no one to cast lots with him, and he knew that his proposal would not be accepted, and

* In a letter of the 4th of May, 1832, which has been translated into all languages, and is a proof of how Protestantism is wanting in charity.

† See Fragments, historical and biographical, extracted from the "Register of the Council of State of the Republic of Geneva," p. 10.

that he was therefore quite safe in making the generous offer. Calvin himself, in the preceding year, refused, as well as his ministers, to visit persons in pestilential sickness, and to screen his recreancy had a law, forbidding such attendance, passed by the Council of State.

From famine and pestilence we turn to another cause of untold misery—war.

The Roman Pontiffs were incessantly engaged in charitable efforts for its prevention. The advantage of the exalted authority they had over sovereigns and princes is here most easily appreciated. Their voice was ever raised to preserve the peace of the Christian commonwealth. Invested as they were with this immense power, did they ever employ it, as they might have so easily done, in adding even a few perches to their own domain?* They aimed at promoting the common good

* The Papal States, at the present day, is such as it had been constituted from the beginning by the restitutions and donations of Pepin, Charlemagne, Louis, Henry, Otho I., and the Countess Matilda. Attempts had often been made to dispossess the Popes, but the invaders were invariably repulsed. This long experience of the protection of heaven is a proof that God wishes this possession, the most ancient and legitimate in the world, to be preserved. This situation is necessary for the independence of the successor of St. Peter in his exercise of authority throughout the world. We, who have lived to our sixty-fifth year, find clear evidence of this view in the three last attacks made upon the States of the Church, which, humanly speaking, and as the enemies of the Pope boasted, should have succeeded in the overthrow of the papal kingship. The first took place at the end of the last century, and was the result of anti-Christian philosophy, supported by the arms of the all-conquering French republic. The second dates from Napoleon I., and was caused by the same sophists. This is avowed by Napoleon himself, who often said to Pius VII., on the occasion of his coming to Paris to crown him in 1804: "You could never believe all it cost me to leave you in possession of the Papal States." But soon evil influencees

by disposing of crowns and declaring the legitimacy of governments, in freeing Italy from the iron yoke of Barbarossa, in relieving the German provinces from the oppression of the Franks, and in attempting to extinguish everywhere the flames of war. As Cibrario remarks: "The Pope, as the common father of the faithful, endeavoured to establish peace between nations at war; and no higher duty belonged to his office. To this end he sent his legates to the most remote countries, and neither spared expense nor was deterred by difficulties. When the Cardinal Legate arrived, he forthwith made the object of his visit known, and proclaimed a truce. He then set about reconciling parties, and though he sometimes failed,

prevailed, and Napoleon, under political pretexts, stripped the Pope of his temporal power. The third usurpation is quite recent. It also was caused by the spirit of philosophism, supported by Protestant intrigue and the communistic sympathies of Europe and America. It is thus that in the space of a few years the greatest efforts have been directed for expelling the Popes from Rome. In the camp of the enemy were arrayed all the forces which, humanly speaking, must have succeeded: philosophic sapience, royal and military power, and a savage democracy. Still the papal sceptre smote its opponents. When Pius VI. was dragged into captivity from the Vatican, the republican armies, hitherto invincible, met with disaster, and the republic itself was overthrown. When Pius VII. was carried off to Savona and Fontainbleau, the great genius of Napoleon falls into mistake after mistake, to find himself ultimately a captive in St. Helena. The pontifical power, seated on the Quirinal, is assailed, and Pius IX. forced to fly. An Austrian army and a French Republican army come to reinstate him. Here is evidence of the finger of God. The temporal power of the Popes may be assailed, and for a while brought to naught, but cannot be permanently destroyed, if we may draw an inference of divine interposition in its maintenance, not only from the facts mentioned, but from the experience of ten centuries.

owing to the obstinacy of princes and people, yet not unfrequently was his mission of peace attended with success."* It was the same love of peace, as has been remarked by Le Maistre, that induced Alexander VI. to trace upon the globe the famous line from north to south, which has prevented conflicts without end between the seamen of different nations sent to explore unknown seas.* Alexander may be justly reproached on other grounds, but certainly not on this.† Indeed

* Dell' econom. polit. del Medio Evo, T. I. C. viii.

† The Bull, "Inter Cætera," of Alexander VI., tracing a line across the ocean, gave no authority to Europeans over America. Any map will show that the hundred leagues assigned to Spain comprised neither continent nor island, but ocean only. . . . The Bull had, however, one happy effect—the prevention of conflicts between Spain and Portugal, rivals in the work of conquest. The allotted portions were accepted without an appeal to arms, and the English enterprises in the northern parts of America, not interfering with the partition made by the Pope, were conducted without opposition from any European power. Then it must be remembered that seeing it was not possible to check the great European movement, that of Portugal especially, which impelled the old world to seek fresh settlements in the new, it was opportune to direct the movement. This is what Alexander, who is so often harshly judged, really did. He decreed that such lands as had been discovered by any Christian power, and countries under regular, though pagan, governments, should not be invaded. His permission of possession was confined either to uninhabited countries or to those occupied by savages, with a stringent condition in the latter case of dealing gently with them, and making them share in the knowledge of the saving truths of Christianity. This is the sum of what Alexander enacted in his famous Bull of partition. If it was abused by the Spaniards and Portuguese, he is not to be censured. It is some consolation to know that in the path of war and bloodshed soon followed another invasion of a different kind—of apostolic men who went among the unhappy Indians to heal their wounds and to instruct and civilize them.

the Popes, now in one way, again in another, have constantly aimed at preventing war, or bringing it to an end when it had already been declared.

When unity was ruptured by the dogmatic and political erroneous tenets of the Reformation, the voice of the common Father, which guaranteed to each State its rights—justice on the part of the rulers, and obedience from the subjects—was unheeded. A new remedy was devised by Henry IV.—the balance of European power. It was a system requiring for its maintenance large standing armies, and in this way became the occasion of very sanguinary campaigns. Then it was thought that the internal peace of kingdoms might be upheld by a body of police and a standing army, but when it was found that endless conflicts still resulted from secret societies and open and declared opposition to his Government, Alexander I. of Russia devised the scheme of a Holy Alliance as a remedy against this danger. But this League of Princes is only a poor substitute for a spiritual authority which speaks to the heart, and is the principle of union, order, and stability. A League of Princes is quite adequate to the task of bringing together a forest of bayonets, but this display of brute force is not that moral power which is required for the welfare of society. Such is the lesson that experience has taught.

The Reformation had the effect of excluding Papal intervention from political action in Europe, of raising a thousand obstacles to the control formerly employed by the Roman Pontiffs in securing peace to kings and peoples, and of thereby opening a way to war and incessant revolutions. There is nowadays

less regard for the spiritual wants of soldiers than when Catholic charity induced those under whom they served to regard such provision as of vital importance. Catholic charity taught the officers to be paternal in the exercise of their authority, the army to refrain from pillaging the vanquished enemy, and caused hospitals to be erected for sick and wounded soldiers in thanksgiving for a victory and as an expiatory offering for those who fell in the field of battle.

It would be an easy task to mention many monuments of this kind, those in Spain and Portugal especially. I shall, however, only notice the hospice for the use of the pilgrims crossing the Pyrenees, erected by Charlemagne, as some atonement for the carnage attending the famous disastrous rout of Roncesvalles. It stands on the spot where his brave and lamented companions fell, and found a grave. Reverence for things sacred and the influence of Catholic charity could hardly be much felt by a rude soldiery at a time when the clergy were treated with contempt, when piety was turned into derision, when zeal excited hatred, when scoffing attacks on religion were circulated among the populace, and an attempt made to degrade humanity by a revival of paganism. And yet do we meet with notable instances of Catholic charity in the history of the Vendean wars and of the Revolution within the walls of the city of Paris.

Heroic Vendée—"a nation of giants," according to Napoleon, and described by General Turreau as "the formidable enemy of the Republic, and deserving of record as foremost among military nations"—was distinguished, during its glorious struggle in defence of

the throne and of religion, by its noble acts of charity. In many places, especially at St. Laurent-sur-Sèvres, hospitals for the wounded Royalists and Republicans were established, attended by the missionaries of the Holy Ghost, and by a hundred of the Sisters of Wisdom. At Fontenay the peasants, who had been savagely treated by the soldiers, took no other vengeance on four thousand prisoners than that of cutting off their hair. Despite the horrible decree of the Convention ordaining the utter wasting of their country, the Vendeans had not the heart to make reprisals, and spared the lives of five thousand other prisoners. At that moment there were eighty thousand Vendean soldiers, women, children, old men and wounded men, flying in despair from a land flowing with the blood of their companions. When passing over the Loire they liberated the prisoners at the risk of their joining the pursuers. Scarcely, indeed, had these base men been set free by an act of generosity rare in the annals of war, when they joined the Republican army and fired on their liberators, who had crossed the river. Wherever the Vendeans fought, priests, risking their own lives, attended the dying. Many ecclesiastics were already distinguished for similar heroic charity, such as Father Thomas of Jesus, an Augustinian hermit, and Father Gregory of St. Vincent, a Jesuit, both of whom received wounds on the field of battle; the former falling into the hands of the Mussulmans. Whilst the soldiers of the Revolution persecuted and put to death the ministers of religion, and died without spiritual assistance, the Vendean troops were accompanied by devoted priests who consoled the dying, and in discharging that sacred

duty were often shot down. Lying historians would rob these priests of their sacerdotal glory by asserting that they took up arms and led combatants to battle, but impartial and well-informed writers refute the calumny. "If the Vendeans," writes the Marquis of Larochejacquelein, in his Memoirs, "had seen a priest thus disgrace his august character, they would lose all respect for him; and so strong was this feeling among them, that the generals imprisoned M. de Soulier, who, concealing his quality of subdeacon, intruded himself among the soldiers." Such a horror had the priest for the shedding of blood, that when assisting the wounded they often saved lives, and by eloquent appeals prevented a massacre of reprisal. A venerable missionary of the Holy Ghost named Supiaud, one day placed himself before the entrance of a depôt of prisoners protesting that he should fall before they were attacked.

At the battle of Dol, the parish priest, Doucis, with a crucifix in his hand, made an animated appeal to the soldiers, exhorting them to fight bravely. To estimate the significance of this fact, it is necessary to consider the circumstances. The Vendeans had sustained very severe losses when they were suddenly surrounded in the evening by Republican troops, commanded by the savage Westermann. Their courage was roused by the imminence of danger, when they had to fight for their lives by the light only of the flashing artillery. The mêlée became so desperate that they fought man to man, with the courage and rage of lions, and lacerated each other with their teeth. On this action depended for the Vendeans the fate of their children, their wives, their wounded, and their aged parents, who left their

homes to follow the army, and prayed to heaven to grant them a victory, of such vital importance to them. The Catholic host was gaining the advantage, the Republicans were retiring, when suddenly the Vendeans were seized with a panic and fled in terror, deaf to the appeals of their commanders who tried to rally them. A total rout and irreparable disaster seemed inevitable. It was at this crisis that the Curé of St. Marie de Rhè reanimated their courage. More than two thousand Vendeans went down on their knees to receive absolution. They returned to the combat, animated by the exhortation addressed to them, fought for six hours and completely routed the Republicans. This is the only instance of a Vendean priest inciting to combat. In such a perilous situation, and when a dreadful massacre was imminent, "humanity," writes Larochejacquelein, "required this outpouring of zeal." The rest of the clergy confined their action to the charitable exercise of their ministry. There are writers who applaud the conduct of the Curé of Rhé as heroic: we leave the reader to judge for himself.

During the successive wars of the Republic and the Empire, I discover but ruined towns, burned chateaux, fleets dispersed and destroyed, enormous sums levied upon the vanquished,* piracy, a universal wailing of wives and mothers, a butchery of men without a parallel in the records of the world. In the midst of this wreck I look for the works of charity, and find but wretches gloating over the spoils of oppressed citizens, purveyors grown opulent by cheating the army, courtesans tricked

* Italy alone had to pay to Napoleon more than a hundred million francs—more than four millions sterling.

out in gold and precious stones taken from the churches or from former owners, a general wasting of the immense legacies left for public charities, a populace raving about war, vengeance and reprisals, a noble city in flames, its inhabitants dying of cold and famine in woods bending under vast masses of snow, an army of four hundred thousand men advancing through a desert from which they shall never emerge. Was charity then extinct; had it, too, gone down with the general wreck? No, there still was blood in the Catholic heart, and Catholic charity could still send guardian angels to hospitals to succour the wounded and dying soldiers. To all these Napoleon alluded when speaking of the Sisters of Charity he said: "These, indeed, are useful institutions. Speak to me of such sacrifices, and not of your philosophers who prate and do nothing."

Among the Religious Orders of men who were then conspicuous for their charity and zeal, the highest praise is due to the *Fate-bene-fratelli*, which may be rendered "The Benevolent Brethren." Desirous of imitating their Father, St. John of God, they carried the wounded soldiers on their shoulders, as he carried the sick found by him on the roadside, and exposed their lives to the fire of artillery as he risked his amidst the flames of a burning house to rescue one by one the sick inmates. Like him they also attended night and day by the bed of the sick. Of the Orders of Religious Women, the Sisters of Charity of St. Vincent of Paul must be regarded as taking the foremost place. The advanced guard of the army which God laid prostrate with tempests from the North were tended by them in their houses in Poland with maternal care. Then see what

took place at Brienne in 1814. The combat was terrible; a shower of fiery projectiles fell upon the hospital, in front of which then was a battery of cannon. Three Sisters were in charge of the sick, they were conjured to fly as the rest of the attendants had fled. "No," replied the superior, "I am at my post, and at my post I shall die. God will one day ask me what I did when the battle of Brienne was raging?" Turning to her two companions, who were very young, she said: "This trial is too severe for your years: I permit you to withdraw." But these angels of innocence and charity were anxious to prove themselves worthy of their sublime vocation, and to share with their superior all dangers, even death itself. Oh, true followers of Jesus Christ! They repeated, and had the sick men to repeat, the names of Jesus and Mary. The cannon still boomed; the three devoted sisters were killed in the heroic discharge of the work of divine charity.

A lay-sister of the Order of the Visitation, a poor peasant girl, is deserving of special mention. Her name was Martha Biget. She was always devoted to the care of the poor, and even during the Reign of Terror visited the prisons and hospitals. When the casualties of war had collected at Besançon a great number of prisoners, for the most part wounded, sick, and in rags, Spaniards, Austrians, Prussians, Poles, and Russians, she came to the succour of all, and got the ladies of the town to furnish a quantity of lint and linen. Some of them came to assist her, moved by her words and example. At her prayer the Governor of the place supplied the prisoners with all that they required. When the prisoners went back to their several

homes, they never ceased to praise their benefactress. "To her," said they to their friends, "are we indebted for our recovery; without her care we never should have seen our dearest friends." Thus amidst the tumult of war the name of Martha was repeated on the banks of the Tagus, the Danube, the Vistula, and Volga, as that of the Archangel Raphael formerly in the family of Tobias. In 1813 and 1814, when France was invaded by the allied armies, she ran the risk of her life in relieving the wounded of each nationality in the heat of battle and amid showers of bullets. The Duke of Reggio met her one day with an ambulance, and thus addressed her: "I know you for a long time. When my soldiers are wounded they cry out: 'Where is our good Sister Martha?'" Such was her influence that the life of a deserter who was being led to the place of execution was saved through her intercession with the General.

On the restoration of peace Martha received grateful acknowledgments for her unbounded charity and valuable services. The Emperors of Austria and Russia, and the Kings of France, Spain, and Prussia, decorated her with crosses and medals. The last-named prince wrote her a letter of thanks, and sent a hundred gold pieces to aid her, as he said, in the works of charity in which she was continually engaged. And when she came to Paris to solicit alms for her poor she was greeted with universal enthusiasm, presented with large contributions, and received with honour by Louis XVIII.

In June, 1848, a sanguinary fratricidal war was raging in the streets of Paris. On the one side social

anarchy stood arrayed with all its crimes and horrors, on the other the sacred interests of public order and sublime devotion to the safety of the State. The issue of the combat was still uncertain, not so the eager solicitude of the priests and Sisters of Charity for the wounded of both parties. The venerable Archbishop Monseigneur Affre,* accompanied by his Vicars-General, hastened to appease the insurgents and to restore peace. In traversing the city, bristling with barricades, he witnessed the most touching scenes. Mothers with their children rushed from their houses, and falling on their knees cried out: "Pray, pray, O Father, for your city threatened with utter ruin." The national guards on bended knees exclaimed: "Bless our arms, and we shall be invincible." The carriages in which the wounded were conveyed stopped as he passed, whilst he addressed consoling words and gave absolution to those in a dying state. As he approached the centre of the insurrection, the officers urged him not to proceed farther. He was told of the latest losses—the death of General Négrier, of General Bréa and of his aide-de-camp, and of many others, even of those who proposed a truce. "Do not expose yourself, my lord," they said, "the danger is great, and probably you can do no good," But the charity of the good pastor can suffer no delay, and already, at a signal of his hand, the soldiers ceased firing. The insurgents, on seeing him, suspended hostilities, and listened to his proposal of peace, to which he was proceeding to get their signatures, when a shot,

* The pious and celebrated M. Henri de Riancey published, immediately after the death of Monseigneur Affre, an admirable biography this illustrious archbishop.

from some unknown hand, rendered him speechless. He was carried, the insurgents themselves assisting, to the nearest presbytery, amidst the manifestations of the deepest sorrow and most profound veneration. In his agony, whilst praying for himself, he was not unmindful of his people. "Oh, may my blood be the last shed. My God, I commend to you my people who are thy people; have mercy on them. Accept the entire sacrifice of my life in satisfaction for my faults and theirs. My God, my Father . . . . mercy."

It would be impossible to describe the depression, consternation, and grief, that pervaded the city when it became known that the Pastor had offered his life for his flock. There was one general cry: "He is a martyr of charity for his children." The clergy, bathed in tears, with their hands on the remains of their archbishop, swore that they would consecrate their lives to the last drop of their blood in the service of God and for the salvation of souls. During this terrible conflict, unparalleled in the history of similar collisions between fellow-citizens, the parish priests, curates, and other priests zealously devoted all their attention to the wounded and dying. The parish priests of St. Maur, of St. Etienne-du-Mont, of St. Severinus, of St. James and St. Médard, offered their churches as asylums for the sufferers, and went into the midst of the combatants to assist the wounded and minister to the dying. The religious of Picpus and other priests went through the Faubourg of St. Anthony preaching peace and attending to the wounded. The Abbé Sibour administered the last sacraments, in that quarter of the city, to a great number of men mortally wounded, in the pre-

sence of a crowd of people who stood by in silence and shedding tears. In another quarter of the city as a waggon was passing laden with wounded men, the Abbé Coquerau cried out: "Halt, I am a priest, a little later and there will be no time for absolution." The wounded men bowed their heads and were reconciled. Frequently priests were seen, four and four, carrying the bier on their shoulders, a touching sight which created respect for the ministers of religion and for the charity which has always characterized the Catholic priesthood. One hour after the blood of the archbishop had been shed the conflict abated, and soon came to an end. The holocaust had been accepted by heaven, and the great city was restored to peace.

It is evident, from the facts that have been mentioned, that the Church made every effort, and with singular success, to relieve the sufferers in time of war, famine, and pestilence. There were other calamities which claimed her ready and practical sympathy with those who required relief. Fire, a destructive element of the most appalling kind, has often left its terrible marks of devastation in towns and cities, in noble mansions as well as in humble dwellings. When the village of St. Dizier was on fire, the Bishop, Monseigneur de Juigné, when the alarm reached him, rose at midnight and hastened from a distance to the scene of disaster. He at once risked his life among the flames to rescue others, and for a while was supposed to have perished in the attempt. He charitably provided an asylum for the poor who had lost their homes, and founded a special institution for them and for others who might hereafter be visited with a like calamity.

Instances of this kind are innumerable, and with one more I must ask the reader to be satisfied—that of the zeal and active assistance of the priests, especially of the Sulpicians, during a great fire in 1852, at Montreal in Canada.

The terrible effects of earthquakes in past and recent times are known to all. In 1852 a violent shock occurred in the province of Basilicata in South Italy. The earth was upheaved and rent with great chasms. Houses were swallowed up, and hundreds of lives were sacrificed. To the scene of this disaster the Jesuits, the *Fate-bene-Fratelli*, and the Sisters of Charity, hastened with a supply of beds, tents, food, and money. The bishops, and particularly those of Lacedogna and Portenza, gave large alms and every assistance to the sufferers.

Inundations, too, cause very grievous damages to town and country, and often bring ruin to several families. When such calamities occur, the tender charity of our good mother, the Catholic Church, is moved to action, and has on every occasion given what relief she could to those who needed assistance. When the floods of 1840 caused indescribable ravages in France, the bishops and priests not only threw open episcopal residences, presbyteries, and seminaries, as asylums for the houseless, but deprived themselves almost of the very necessaries of life to rescue their brethren from danger and save them from despair. An official report, presented to Louis Philippe, refers to these noble acts of the charity of the Catholic priesthood.

I confess that the Church appears to me grander and more majestic in the midst of human calamities. The

bright crown she wears must have come from heaven. She has not degenerated nor grown old. Her annals, from the first to the nineteenth century, are an unbroken series of benefits, all the more brilliant and the more heroic from being unacknowledged by ungrateful men who blindly hate the Church, and cruelly persecute her.

CHAPTER XX.

LOVE OF OUR ENEMIES.

THE heroic spirit of charity, which is the spirit of Jesus Christ, shines so marvellously in the works of the Catholic Church, that no one can fail to see that she alone is the depositary of the doctrine of our Saviour, and of the fire which He kindled on earth. This truth receives a strong confirmation from the charity which the Church exercises towards her enemies. We have referred to this point before; we are now to treat it more fully. To be avenged of injury, and to take satisfaction, even to the shedding of blood and the taking of life, for real or supposed outrages, was formerly regarded as a great and noble virtue, a sacred duty prescribed by father to son, sworn to on altars and at the bed of death, and observed with a religious fidelity. This was the case not only among savage tribes, but with nations the most civilized, the most cultivated, and the most boastful of their progress. Even the incomparable author of the Offices took atrocious complacency in the thought of future revenge.* To this passion may be traced innumerable disasters, by which families and nations had been thrown into mourning. The Saviour of the world alone imposed a restraint on this indomitable propensity by subduing it to reason and to charity.

* Ad Atticum, Lib. v.., Ep. 12.

"You have heard that it hath been said: Thou shalt love thy neighbour and hate thy enemy. But I say to you: Love your enemies; do good to them that hate you; and pray for them that persecute and calumniate you."* These words are a part of the sermon on the Mount, where, like another Moses, but with authority of a different kind, Jesus Christ published the commandments of God. As God, this supreme Legislator announced the perfection of his eternal law, with its rewards and punishments, confirming it by miracles. Among its precepts was that of loving our enemies—the great and indispensable foundation of the peace of the world. Thus did the King of Peace, by chaining the blind transports of revenge, lay the foundation of his kingdom in peace, and raise Christian charity to a degree of excellence looked for in vain in the legislation and philosophy of Paganism.

We have now to see how the Catholic Church has complied with this precept, which has produced such a revolution in the sentiments of men, and was enforced by the example of Jesus Christ on the cross. It will be found that she observed it with a fidelity that has exhibited her as a spectacle of generosity and meekness to earth and heaven. Behold her in the first hour of her existence when the first storm against her was raised by the impious synagogue. Behold Stephen, the first to lay down his life for Jesus Christ under a shower of stones—

> "Praying forgiveness of the Almighty Sire,
> Amidst that cruel conflict, on his foes,
> With looks that win compassion to their aim."†

Next, we see her assailed by pagans, frenzied with rage,

* S. Matt. v. 43, 44.

† Dante, Purgat. c. xv., Cary's Transl.

and intent upon extinguishing her in blood. Her children fell by thousands, as pagan authors, Tacitus,* Suetonius,† Brutus,‡ and Spartianus§ testify. Some were crucified, some thrown to wild beasts, some covered with pitch to serve as torches in the streets of Rome, and in the gardens of Nero; others were beheaded, or beaten to death with clubs, or burned, or drowned. Yet from the mouth of the victims no words but those of pardon and peace escaped. The Church, the mother of so many victims, suffered and prayed, exhorting her children to obey public authority, and from the depth of the catacombs interceding with heaven for her persecutors. Justly then did the apologists of Christianity bring this heroism of virtue under the notice of the pagans that they might come to know the religion of Christ and the lives of his followers. "What, then," said Athenagoras,‖ boldly, "are the precepts with which we have been imbued? To love our enemies. Here let me raise my voice, for I have something to say worth hearing. Who among you, whether those who sift syllogisms or solve enigmas, or trace the origin of words, lead such lives of purity and innocence as the Christians, who not only do not hate but love their enemies, bless their calumniators, and pray for those who are plotting against their lives." And Tertullian adds: ¶ "With eyes raised to heaven, with hands extended because they are innocent and pure, with head uncovered, as having nothing to blush at, without being admonished, since we act of our own accord, we pray for all the emperors

* In Neron, c. 16. † Ann., L. xv., c. 44. ‡ In Chron.
§ In Sever., c. 16. ‖ In Legat. pro Christian. n. 12.
¶ In Apolog., c. 30.

that they may live long, have a tranquil reign, a devoted family, a faithful senate, valiant armies, obedient and moral subjects, universal peace, and every blessing that one could desire for a Cæsar."

As these examples of the primitive Church may be a source of comfort to the faithful who to-day are oppressed by secular power, it will be useful to give a few more extracts from the Carthagenian apologist. "Who, then," he goes on to say, "can hate us who are commanded to love even our enemies? And whom could we offend, who are forbidden to take revenge lest we should thereby be as guilty as those who have given us offence? Be you our judges. How often have you been cruel towards us, either by your own unbidden act or by acting in obedience to the laws? How often have the hostile populace, under the influence of blind rage, assailed us with stones and set fire to our houses? In the frenzy of their bacchanals, they have not respected the dead, but savagely dragged their remains from the grave, mutilated them, and scattered their members in every direction. Were Christians ever known to use their right of retaliation against such extravagant hatred as this? A single night and a few torches would suffice to be fully avenged of all these insults. God forbid that a divine religion should ever recur to human means to defend itself."* Rebellion would be an effective and not difficult means of revenge against sanguinary monarchs. But Tertullian boasts that Christians never planned a rebellion nor took any part in one. "You will never find among the Christians partisans of Albinus, Niger, or Cassius. But the same

* Apolog., 36, 37.

pagans who swore only the day before by the genius of the Cæsars, who offered vows and sacrifices for their safety, and who had often condemned Christians to death, soon become the open enemies of their sovereigns. A Christian is no man's enemy, much less of the emperor's, whom, as constituted by God, he is bound to love, revere, and honour, and for whose safety and for that of his empire he is bound to pray." *

This halo of invincible patience which irradiated the brow of the Spouse of the Lamb in the Roman persecutions, was undimmed during the persecutions in Persia under Sapor II. and some of his ferocious successors, and during those beyond the seas in India, China, and Japan. In Japan, such is the fierce and brutal hatred of Christianity, that the Dutchmen, the only strangers admitted, are required to trample on the cross and to submit to other degrading humiliations. The persecution of the Christians was incredibly severe in that kingdom. New tortures were invented, slow, cruel, and atrocious. The cities and country, the woods, the caverns, and the cemeteries, were searched, and all the Christians were exterminated. To this violent and bloody paroxysm of rage the Christians submitted with resignation, praying for their persecutors. If some of them took up arms and attacked the castle of Simabara, where they were defeated, they did so when driven to desperation by the massacre of their priests, who were wont to advise, console, and direct them. But had the Japanese Christians, who were numerous and powerful, appealed to force, the issue in their favour would not be doubtful. Great officers of State either professed the Catholic faith or

* Ad Scapul., c. 2.

openly protected it. Ucondono, the captain of the Imperial Guards, was an intrepid champion of the faith. The colonel of the Cavalry, the Grand Admiral, the First Secretary of State, the Grand Treasurer, the chivalrous Viceroy of the Boares, and some governors of the principal towns, and many others of wealth and station, were, for the most part, remarkable for apostolic zeal. The kings of Bungo, Arima, and Omura, had sent ambassadors to do homage to the Pope. The men of letters had embraced Christianity, many of them being influenced by the conversion of a renowned savant named Dosam, who had visited all the great schools of China and Japan, and was looked upon as an oracle. Had religion not restrained their will and power, what doubt can there be of their success, especially as many persons questioned the title of Taicosama to the sceptre, a prince most hostile to the Christians. Ucondono, the first assailed by the despots, though a favourite with the army which he led to many victories, never thought of resistance, for he had learned in the school of the Saviour how to triumph over himself. He had a choice given him—banishment or apostasy. He went with his family into exile and poverty. His example and the exhortations of the priests disarmed all who might have thought of defending the faith by an appeal to arms. The Christians, on refusing to abjure Christianity, were banished or put to death. The exiles, the prisoners, and the dying, prayed for the tyrants. Thus, the twenty-six martyrs who were crucified at Nangasaki, and were canonised thirty years later by Urban VIII., prayed in the midst of their tortures for their executioners, and gave a most impressive and edifying ex-

ample of that love for our enemies which animates all who have the true spirit of Jesus Christ. Whilst these heroic disciples of Jesus Christ were dying on their gibbets, some touching incidents occurred to which I can only briefly refer. The father of John Soan stood by the cross on which his son was suffering, and continued to bless the Lord. The martyr Father Baptist, a Franciscan, repeated the Canticle of Zachary. The *Laudate pueri Dominum* was entoned by the youthful Anthony, who seemed unconscious of his agony. In the midst of his tortures the Jesuit Father Paul Miki exhorted his companions to forgive their executioners and pray for them. The faithful standing by invoked the prayers of the martyrs, kissed the crosses on which they hung, and reverently received the blood which flowed from their wounds.

Sacrifices of this kind and charity equally heroic are always to be met with in the history of the Church in its conflict with paganism. Nor is the case different when the reign of persecution had come to an end. The triumphs of the Church are always and everywhere signalized by joy without envy and without revenge—a joy pure as the souls that manifest it. As St. Cyprian writes: "The long-wished-for day has come. The world, long wrapped in darkness, is made bright with celestial light. The hearts of the confessors of the Faith, men of great piety and virtue, are filled with joy. They are restored to our embraces, and great is our happiness. Oh, generous souls, you have been victorious in your conflict with the world, you have exhibited a spectacle glorious in the eyes of God, and have left a noble example to posterity. Your hands, ever employed in God's

works, would not burn incense to idols; your lips, sanctified by the celestial nourishment of the Body and Blood of our Lord, refused to utter profane vows; your spotless foreheads rejected Satan's crowns, for they were marked with the sign of God and destined to wear crowns of incorruptible glory. With what delight have you been received and blessed by the Church on your return from battle! We salute our sisters also, who have triumphed over their enemies and the weakness of their sex. We salute the virgins and children who have triumphed by their constancy and fortitude over the tendencies and weaknesses of youth. All chant your praise, all advance to meet you, and unfurl the banners of victory and peace."* In like manner, when Julian the Apostate was killed in Persia, and when Jovian restored the standard of the Labarum to the Roman legions, this victory of the Cross joyously saluted throughout the Empire, was, as history witnesses, won without a single sword being unsheathed or a single drop of blood being shed. Neither the emperor, who was himself a confessor of the Faith, nor the clergy, nor the laity, took revenge for past injuries. All were content with thanking God and loudly blessing his Providence. Neither did the Church, in the security and joy of such a triumph, deal with harshness towards those who had deserted her. They were tenderly invited to return. Many of them obeyed the call and were received with maternal indulgence. The influence of charity and holy joy was everywhere supreme.

Even the apostates who had most offended by perverting or killing her children were admitted to

* St. Cyprian, De Lapsis.

penance and fellowship by the tender and forgiving spouse of Jesus Christ. There are many instances of this kind. Such is the case of Christiern II., one of the first apostates in Denmark and Sweden, a monster sullied with every crime, and called the Nero of the North. When he was driven from the throne he expressed a desire to be reconciled to the Church which he had irreparably injured. Clement VII. immediately conferred ample powers on Cardinal Campeggi to restore the penitent king to communion with the Church. The practice of the Church has ever been the same, whether in the days of peace or of persecution.

To prevent her children from yielding to the impulse of vindictive feelings, so opposed to the charity of Jesus Christ, the Church sedulously fosters kind and fraternal relations among them. With this view she often repeats the words of our Saviour: "For if you will forgive men their offences, your heavenly Father will forgive you also your offences. But if you will not forgive men, neither will your Father forgive your offences."* These words are powerful to restrain the hand that passion arms to assail a foe. In days of barbarous customs and unbridled impulses the Church applied, as strong checks upon the excesses of public and private revenge, the well-known Truce of God, sanctuaries or places of refuge, anathemas of councils, and the constant exhortations of its ministers. In every quarrel in which individuals, families, or factions, were embroiled, some mediator, most commonly an ecclesiastic, interposed. The Religious were remarkable for their zeal in this

* Matth. c. vi. 14, 15.

respect: St. Bernard of Clairvaux, Blessed Albert, St. Francis of Assisi, St. Anthony of Padua, St. Vincent Ferrer, Blessed Jordan of Forzate, Blessed Amadeus, St. Bernardin of Sienna, Blessed James della Marca, Blessed Mark of Monte Gallo, Blessed Jerome Ghirarducci, and Brother Bartholomew of Vicenza, who instituted the military order of St. Mary of Glory for maintaining peace in Italian cities. When civil discord, more dangerous than the armies of Charles the Rash, threatened the safety of Switzerland, and became aggravated by the dissensions that prevailed in the Diet assembled at Stanz in 1481, a holy recluse, the Blessed Nicholas of Flue, came to the rescue of his country. With wasted form, and leaning on his staff, he entered the council-hall barefooted, and with flashing eye and thrilling enthusiasm urged the necessity of concord, the rights of Fribourg and Soleure, the advantages of peace, and dwelt upon the menaces of our Lord uttered against those who refuse to grant pardon. By his eloquence and authority he won over his audience. The members of the Diet were reconciled, embraced each other, and at once signed a treaty of peace, which caused more joy among the people than the victory of Morat to which they owed the independence of their country.

To estimate the effects of love for our enemies on society, let a few examples be selected of those heroes of meekness and charity who, taught in the school of Jesus Christ, repaid with love those who persecuted and calumniated them. Eusebius, Governor of Cappadocia, sent his executioners to seize the venerable and holy bishop, St. Basil, to strip, and torture him with iron

hooks, for his intrepid defence of outraged chastity. The people rose in tumult to protect their beloved pastor, and rushed with wild cries to the house of the governor, who, pale and trembling, believed that his hour was come. The persecuted prelate came to his rescue, and with much entreaty restrained the fury of the populace. When St. Benedict was presented at Vicovaro with a poisoned cup by some wicked monks, he made the sign of the cross over it, and immediately it fell to pieces. He then retired to Subiaco, not only pardoning his enemies, but praying for them. St. Nicon of Armenia, a great preacher of penance in the East, obtained by his prayers the miracle of the instantaneous recovery of Gregory, the Governor of Amicia, who had expelled him from the city. St. Anselm, before becoming a bishop, had been much thwarted by some of his monks. He dealt so gently with them that they were reconciled to God and to him, and became models of exactness in observing their rule. St. Ubald, Bishop of Gubbio, always testified the greatest love for his bitterest enemies. St. Charles Borromeo and St. Francis of Sales were models of meekness. The former had borne with many contradictions, calumnies, and insults. A wicked attempt was made upon his life. He was miraculously saved, and was so forgiving that he opposed any inquiry or search for the discovery of the assassins. When, however, they were brought to justice, he tried to save their lives, and generously relieved a niece of one of the accomplices. St. Francis, too, had to submit to great trials, and was fired at by an advocate of Annecy. The shot took effect, not on the venerable prelate, but on his vicar-general. The murderer

was condemned to death. St. Francis, having begged of the Senate to spare his life, and being refused, applied to the prince and got a full pardon for the criminal. The ungrateful wretch, such was his hatred of the saint, was more obdurate than ever, and spurned his kind intervention. Still did the holy prelate continue to pray most fervently for his conversion. John Gualbert, who met the assassin of his brother on Good Friday, though he had sworn to take his life, put back his sword into the scabbard and tenderly embraced him. St Andrew Avellino, the intrepid defender of public morality, had many enemies, was wounded by an assassin, and had to lament the murder of a nephew, and yet always spoke of those who injured him in terms of pardon, and showed them many marks of kindness.

It may be more useful to look for the fruits of the divine virtue of charity in places where it is hard to find it. When kings are remiss in avenging wrongs, courtiers and flatterers remind them of what is due to their dignity. And yet pardon of enemies, as well as every other Christian virtue, is not unfrequently to be met with in the courts of royalty. Such glory belongs to Alphonsus, Radegundes, Canute the Great, Casimir, Edward, Adelaide, Ferdinand, Robert, and many other equally humane sovereigns. France gave to one of its kings a distinguished name—the Wise—because he pardoned those who had conspired against him, saying to his nobles that he could not condemn to an ignominious death those whom Jesus Christ had just admitted to his sacred banquet. Constance, Queen of Arragon, and cousin of Conradin, who had been beheaded by Charles of Anjou, having Charles the

Lame, the son of Charles of Anjou, at her mercy, after his defeat in a naval engagement, gave orders for his execution; but remembering that our Redeemer suffered the ignominious death of crucifixion out of love for his enemies, she cancelled the sentence. This same Charles, who became King of the Two Sicilies, though equalled by many princes in loving justice, promoting industry, and protecting the Church, had few who could compare with him in the noble forgiveness of injuries or in kind indulgence to his enemies.

If we turn to Rome and examine the lives of the pontiffs of recent times, we shall find the divine law of pardon generously and heroically exemplified in them. At Valence, where he was a prisoner and near his last moment, Pius VI. declared when receiving the Viaticum that he forgave from his heart his enemies and persecutors. When the captive of St. Helena was pining, other powers left him unheeded, but the great soul of Pius VII. was touched with sympathy for his former ruthless persecutor, and pleaded with the English Cabinet for a more indulgent treatment of him. When Louis XVI. was on the scaffold, he raised his voice and exclaimed: "Frenchmen, I die innocent; I pardon the authors of my death, and I pray God that my blood may never fall upon France." He would have added more to the same purpose had not the brutal Santerre caused his voice to be drowned by the beating of drums. At Orange, a victim of the Reign of Terror made a present to his betrayer, accompanied with a letter of most touching forgiveness.*

* The following is the letter referred to: "I feel no resentment for the injury you have done me. I only see God and his mercy in

When Robespierre fell, on the 9th of Thermidor, among the many prisoners who were set free there was one who had been unjustly imprisoned at the suit of a wicked debtor. This innocent man, so soon as he was liberated, hastened to find his enemy, and not only pardoned him but cancelled certain bonds for sums of money advanced to him. Some sisters of charity were banished to Cayenne. They found there one of those unhappy men who were instrumental in having them exiled. He was in great distress and suffering from disease. He was treated as a brother by the good sisters, and cured. The scales now fell from his eyes, he confesses his guilt, begged pardon of the nuns, and with great earnestness cried out: "The religion that forms such virtuous and heroic souls must be divine."

South America revolted, in the beginning of this century, against Spain, the parent country, in the name of liberty. In many places all persons born in Spain were sentenced to death. Twenty-two Capuchins,

what has occurred, and I await my punishment with joy. Had this peril not befallen me, I should never have thought seriously about myself, never have raised my heart to God. Suffering has let shine upon my eyes an unusually bright light, which enables me to see the vanity of earthly goods and the priceless value of those that are eternal. You have been an instrument in the hands of God to operate in me so salutary a change. Far, then, from entertaining for you the least feeling of hatred, I hold you in warmest esteem and gratitude. As an humble pledge of these sentiments I pray you to accept the watch I send you. It is all that I possess, and I feel that I should present it to the person whom I regard as my greatest benefactor." This letter is given in the "Memoirs of the Church of Marseilles," by Mgr. Jauffret, who suppresses the names, because there were then living many of those who had figured not as men but as wild beasts at the time to which the letter refers.

guilty of this capital offence, were engaged in the province of Venezuela in converting the savage tribes of the celebrated Mission of Caroni.* They were arrested and put into chains by the merciless republican, Captain Piar. The night before their execution was spent in prayer for their own wants, for those of their dear neophytes, and of their persecutors. They were led next morning to the place of execution, and their last words, as those who witnessed that painful scene attest, were fervent prayers for their neophytes and for their executioners. It is interesting to observe that the soldiers of Venezuela refused to act as executioners. Some negro troops, terrified by the fierce menaces of Piar, performed the sacrilegious task.

In 1828, by the treachery of Carabet, schismatical Armenian patriarch, the Catholic Armenians of Ancyra, Galata, and Constantinople were driven from their homes. Many of the exiles sought a refuge in Asia Minor and in the islands of the Archipelago. Priests and nuns were the first victims. Many opulent families were reduced to want. Husbands were separated from their wives and children, and those who had hitherto been living in comfort were reduced to beggary and starvation. The Emperor Mahmud II. soon became aware of the injustice of the edict which Carabet had fraudulently induced him to issue. He revoked it, and ordered the exiles to be reinstated in their possessions within three days, and emancipated all the Catholic Armenians of his empire from subjection to the schismatical patriarch who had authority over them for

* Nell mio secondo volume dell' *America un tempo Spagnola* ho descritto questa missione, e le gloriose fatiche de' PP. Cappucini.

several centuries. The Armenian schismatics,* who had persecuted and plundered the Catholic Armenians, were filled with dismay when the restoration of their ill-gotten goods, at such short notice, was imperatively enjoined. The Catholics, far from turning this victory into an opportunity of revenge, actually waited upon a chief officer of the Sultan to allow the schismatics an extension of the term for making reparation. When he expressed surprise at this, the Catholics told him that they, being sufferers themselves, would not wish to be the cause of suffering to their enemies. Such conduct astonished the Sultan and his ministers, and all those who did not know that in the Catholic Church the precept of our Lord, to love our enemies and do good to those who hate us, is faithfully obeyed by his true disciples. The details of the conspiracy of Carabet are carefully described in his letters "On the Emancipation of the Armenian Catholics," by Archdeacon Mariano Bedetti, who was my dear master and friend, and whose modesty and candour render him a model for all literary men.

Though Europe has of late been convulsed by an upheaval of society and by many wicked conspiracies, charity of the highest order, which repays evil with good and makes us love those who hate and persecute us, has not been extinguished. Francis Joseph I. settled a pension for life on the mother of the assassin Libeny, and the Archduchess Sophia, the mother of the emperor, had the Holy Sacrifice offered every year for the wretch

* The Armenians of the city of Constantinople alone sustained losses amounting to fifteen millions of Roman crowns, about 110,000,000 francs, or £4,400,000.

who attempted the life of her son. Who could enumerate the unjust vexations and outrages that are every day pardoned in the tribunal of Penance by those who themselves ask pardon of God? How many, when approaching the altar to receive the Bread of Life, obey the precept of our Lord, of being first reconciled to our brethren? The grace of God is ever flowing in upon his Church, and modern society owes a great debt to the law of the Gospel.

A far different state of feeling and action exists among those who have separated from the Catholic Church. Look at Protestantism, which established its religious domination not only by fraud and intrigue, but frequently by tyranny, torture, massacre, and civil wars. In one of his letters Erasmus writes: "These evangelical people, as prone to fight as to dispute, are always ready to fly to arms." Violence was the means by which Protestantism was not only established, but strengthened and extended.* They speak of charity, but what are the facts? Take the case of Gustavus I., King of Sweden. In 1544 he assembled the States General of his kingdom at Westeras, and there proclaimed that love of the neighbour forms a great part of the worship of God. But what is he doing in the meantime? He applies all the resources of his genius in devising means not only for the overthrow of the true faith, but for cruelly persecuting those who professed it. Those, however, who were nourished in the spirit of Catholic teaching did not forget the lessons of

* That Protestantism has been everywhere introduced by terror and armed force is proved in our work, "Of the Reform, and the Attempts made to introduce it into Italy."

charity towards their enemies. An expedition had been planned against Lübeck. The commanders of the Swedish fleet, Ivar Flemming and Olaf Stuart, and a hundred seamen, fell into the hands of the inhabitants of Danzig, which was in alliance with Lübeck. The populace called loudly for their death, and would thus cut off so many supporters of their apostate persecutor. By the intervention of the Apostolic Legate, the prisoners were not only spared their lives, but were sent back without ransom to Gustavus. This noble conduct was repaid by him with renewed cruelties and with the execution of many priests and laymen.

There is no country in the world where the Reformation has appeared in such odious colours as in Ireland. The savage ferocity of English despots in attempting to force it upon the heroic Catholics of that nation is an indelible stigma on its principles and its propagators. To say nothing of the persecutions of Elizabeth and James I., we find Cromwell distributing among his Puritan soldiers the landed property of the Irish Catholics who had been ruthlessly massacred or driven from their homes and possessions by the canting tyrant. No words could well describe the iniquity of the Penal Code by which the Irish Catholics were oppressed and degraded. Lord Clare describes the Catholics of Ireland as steeped in misery and on the verge of famine every year, but does them the justice of saying that this deplorable condition should not be attributed to indolence or want of providence on their part. Their poverty and ignorance are traced by Edmund Burke to the baneful influence of penal enactments designed to produce such results—a code contrived with diabolical ingenuity for

oppressing, impoverishing, and degrading a nation. This hideous despotism was not the outcome of sudden passion, but the elaborate contrivance of princes who had rebelled against God and nature, the studied concerted action of the Established Church and the Protestant Government. To intensify the outrage the impoverished Irish Catholics were obliged to pay tithes to ministers of a creed which they abhorred. This iron rule, this reign of terror, unparalleled in the annals of the world, endured for centuries. The Visigoths and Vandals were less persistent in their barbarities. The Turks ruled in Greece with an authority that was paternal when contrasted with that of the English in Ireland.

CHAPTER XXI.

THE CHARITY OF THE CHURCH TOWARDS HERETICS AND SCHISMATICS.

Could any one suppose that the Catholic Church, which filled the world with its works of charity, and not only pardoned her enemies, but lavished favours upon them, should be charged with intolerance, fanaticism, and cruelty? And why intolerant and fanatical? Because in her teaching she does not sympathize with error, or connive at misrepresentations of the Gospel. Because, like the sun, her light dissipates darkness, and vivifies by its warmth and brightness those who sit in the shadow of death, and shows them the path that leads to the sovereign good. If this be fanaticism, it is such as has its origin in the goodness and perfection of God Himself.

Among the doctrines of the Catholic Church, the one most offensive to heretics, and regarded by them as both fanatical and cruel, is the dogma that out of the Catholic Church there is no salvation. This dogma is furiously assailed by them. Are we, they exclaim who believe in the atonement of Jesus Christ, because we are not in membership with the Church of Rome, to be sentenced wholesale to damnation? Now the declaration of the Church is incontestably true, since the Divine Legislator who dictated it is eternal and

infallible. He revealed it and the other truths to his Church, to guard them and to promulgate them. Obedient to this injunction, the Church has announced and will continue to announce them to the end of time. What do heretics expect? Do they fancy that the Church may alter its symbols according to human caprice and with the changes of the times? And if not to alter, at least to be silent? Must she be silent about the way to heaven, or may she indicate a path which does not lead to it? The Catholic Church does not teach that all who are members of other communions are, without exception, doomed to perdition. The Church does not pronounce sentence on any individual, but confines itself to the publication of the law of God, the only Supreme Judge. Those who culpably, that is knowingly and willingly, remain in heresy or schism, shall be condemned: *qui non crediderit condemnabitur*. But be it remembered that there are a great many *material* heretics, as they are called. The Catholic Church confidently expects that these will find mercy with the Lord, for she knows that they who, since their regeneration by baptism, have not fallen into sin are not culpable before God. The Church claims as hers all children validly baptized, even though the minister of the sacrament should be a heretic or schismatic, and ranks such children, if they die before coming to the use of reason, among the blessed. Now many children validly baptized profess, on coming to the use of reason, the principal articles of our faith, which the sects in which they are born have preserved, live in the fear and love of God, are invincibly ignorant of the falsehood of the religion they profess, and have not even a

suspicion or doubt of acting sinfully in accepting what is taught by their parents and masters. Will any one presume to say that in such circumstances these simple souls are to be regarded as spiritually severed from the true Church and disinherited of life eternal? Then there are many adults, living in rural districts, with little or no education, whose lives are unstained with crime, and who are in a sense grown-up children. If they are invincibly ignorant of the falsehood of the heresy or schism in which they have been reared, and believe that they are in the ark of salvation, or should they, if a doubt arise in their mind, seek the truth and be prepared to accept it whenever God may be pleased to make it known to them—they do not cease to belong to the true Church, though not externally incorporated with it. These the Church adopts as her children, and trusts that the Searcher of hearts will look with mercy upon their ignorance and good faith. What is there cruel or fanatical in this doctrine of exclusive salvation as taught by the Catholic Church? The unchangeable character of its doctrine, and its unceasing opposition to every form of error, is the sure sign of its divine origin. And for this prerogative of hers men should feel deeply indebted, in having thus given to them by God the secure possession of truth, which guides the intellect and preserves it from the danger of being misled by false lights. To this character of the Church are we to attribute the numerous conversions of the most learned men in Germany, England, and the United States. Such are Florencourt, Haas, Müglich, Lutkemüller, and Gfroerer, in Germany; eighty-five members of the University of Oxford, and forty-nine of that of

Cambridge, in England; and Doctor Yves, Bishop of North Carolina, in America.* The Emperor Alexander I. requested Leo XII. to send him a pious and learned priest to assist him in the work of his conversion to Catholicity. Though the emperor died before Father Anthony Francis Orioli, subsequently created a cardinal, had completed his preparations for his mission of charity, Gregory XVI. believed that Alexander died in the bosom of the Catholic Church.

The enemies of the Church not only assail the doctrines of the Church, but lay to her charge, as they say, historical facts. By means of falsification and daring exaggeration they cast the odium of the Inquisition and of religious wars upon the Apostolic See. On the first point, it is indisputable that it is the duty and right of the Church to repress obstinate and proselytizing heresy—the only case in which temporal punishments have been employed, in the same way as every well-ordered society can repress the disturbers of its peace. It is equally certain that the Church did not inflict such temporal penalties, but limiting her action to the discovery of the guilt of the accused, handed them over to the secular arm. These penalties were not peculiar to the tribunal of the Inquisition, but were common to other tribunals, and were inflicted in every case of grave delinquency. If the Inquisitors sometimes abused their powers, so far from excusing we blame them for their excess. We also find fault with those enemies of the Church, who make her responsible for

* The catalogue of the principal abjurations of 1853 in Germany, England, and the United States, is published in the *Catholic Standard*.

acts which she detests, and for the conduct, which she reprobates, of men who went beyond the due bounds of authority. In this she is distinguished from Protestantism, which, from the very nature of its tenets, engenders ferocity. Luther* ordered his followers "to wash their hands in the blood of Popes and to take up arms against princes." In this he was at one with the other doctors of the Reformation.† Protestant tyranny always revelled in the shedding of the blood of Catholics. Who can describe the atrocity of the Inquisition established in 1540 under the inspiration of George Normann, the cherished disciple of Luther? A vast number of persons were put to death for the sole crime of being Catholics. In Holland new tortures were invented to gratify the Protestants, and to intensify the agony of Catholics condemned to death for loyalty to the Holy See. The Protestant historian, Kerroux, in his "Compendium of the History of Holland," writes: "The ordinary torments of the most cruel torture were the least part of what those eminent victims, the Catholics, had to suffer. Their dislocated members, their bodies torn with scourges, were wrapped in stuffs steeped in spirits and set on fire, till the skin became shrunken and black and the muscles in many parts were laid bare. Sometimes burning sulphur and lighted torches were applied to the arm-pits and the soles of the feet. When thus tortured, they

* Tom. i., p. 51; tom. ix., p. 24; tom. xii., p. 233. Edition, Witt.

† Calvin, writing to Geneva against Servetus, whom he caused to be burned at the stake, defends this thesis: "Jure gladii coercendos esse hæreticos." Theodore Beza, who always had words of toleration on his lips, wrote a book entitled, "De hæreticis a magistratu civili puniendis.

were exposed for several nights on the bare ground, without covering, and beaten with clubs to prevent them from having any sleep. They were given for food some wretched salt fish and salt meat, that they might suffer from thirst, and be refused, at their most earnest entreaties, a single cup of water. Hornets were placed on their stomachs, and their stings were left in the punctures. Sonoi, the Protestant Governor of Friesland, sent a quantity of rats to this dread tribunal, which were placed on the bodies of the Catholics and provoked by the application of fire to gnaw the flesh and eat into the vitals of the dying martyrs."

Nor was it only in the first paroxysm of the Reformation that such atrocities were perpetrated. In England for two centuries the sword of the executioner was suspended over the heads of the Catholics. If nowadays a convert from Protestantism does not forfeit his life, he is, in many states, obliged to forfeit his citizenship and his possessions. In proof of this I may refer to the fiscal requisition presented, on the 3rd of February, 1854, to the Supreme Court of Stockholm by W. G. Vestberg, against the ladies, Funck, Offermann, Schultz, Anderson, Wallender, Müller, and Lundgren, who had become converts. Who could suppose that such despotism is practised under a constitution which guarantees liberty of worship, and has within a few years renewed this law of guarantee? Danish legislation is not less intolerant or less hostile to Catholicity.*

* The journals announce at this moment that the laws against the Catholics have been abolished in Denmark. God grant that the news may be true!

Returning to the Inquisition, we have to observe that at the present day Catholics recognize the Inquisition of Spain and Portugal, not as having been an ecclesiastical but a civil tribunal. And the same view is adopted by Leibnitz, Guizot, Spittler, Eichhorn, Raumer, Ranke, Leo, and other non-Catholic historians. Elsewhere* I have proved this point with reference to the Spanish Inquisition in America. That the tragic descriptions of Llorenté are to be rejected as fables and romances, is proved by Orzinellas, Carniciero, Count de Maistre, and many others. De Maistre has remarked that there is no other tribunal in the world in which mercy and justice are so combined as in the tribunal of the Inquisition.† In effect, it is the prerogative of the sovereign to pardon or commute the sentence of other courts; but here, when the culprit confesses his guilt and declares his repentance, the penalty becomes simply a spiritual penance. And this has been remarked by M. Bourgoing, French Ambassador at Madrid in 1792.

If the Roman Inquisition be examined, it will be found not to have been an instrument of cruelty or tyranny. We defy all calumniators to adduce a single instance of capital punishment inflicted by that tribunal even when dealing with the most obstinate and furious heretic. Even the encyclopædists‡ confess their sur-

* Nella mia *America* altrove Citata, tom. ii., p. 139, e seg.

† *Lettres d'un Gentilhomme.* On the question of the Inquisition, we recommend note xciii. in an "Essay on Natural Law," by a learned publicist, Pére Taparelli, in which the calm judgment, lucid style, and logical force of the writer are, as in all his works, strikingly exhibited.

‡ Art. *Inquisition.*

prise at the severity of the Spanish Inquisition, seeing that "the Italians, with whom this kind of tribunal originated, had made it so mild." The Republicans in 1798, and the French in 1809, anxious to exhibit the Roman Inquisition in the most odious light, made a careful search among the archives of Rome, and finding no evidence of the charge they were anxious to establish, came to the conclusion that it was more prudent to remain silent than to incur the disgrace of publishing falsehoods. When the demagogues in 1848 seized Rome and held it for a while, they circulated new calumnies and declared that they had discovered proofs of odious executions. Monsieur Marino Marini* has exposed their lying arts and malicious frauds.

As to religious wars, it is the last degree of bad faith to reproach the Catholics on this head, since it is manifest that at all times and in every place they were caused by the frenzy of heresy. From Constantine to the present day this is a palpable fact. And when we find Catholic princes arm against innovators, it was to protect the Church and society from the violence of men who trampled on law and order. Was it Athanasius, or the Arians, that caused commotion in the empire? Was the peace of the Church broken by Augustine or the Donatists? In the time of the Albigenses did not they and other kindred sects commit excesses of every kind, and force the Catholics to march against them? Innocent III.† employed at first all the resources of charity, by sending apostolic letters and zealous missionaries, and by means of exhortations, menaces, and censures.

* In his work, "Galileo and the Inquisition."

† Frederick Hurter: "History of Innocent III.," b. xiv.

The Protestants, not the Catholics, first took up arms in Germany, and so drew down upon that ill-starred country the indescribable calamities of the thirty years' war. In France the Huguenots are responsible for revolt, pillage, waste, ruin, and massacre, and for menacing the life of the king. These excesses were the real cause of the massacre of St. Bartholomew, that terrible retribution which is an eternal disgrace to Charles IX. and his accomplices. Had religion been consulted, great as the provocation had been, it would not have provoked such unjustifiable retaliation. At the Scientific Congress of Angers, in 1843, M. de Falloux spoke to the following effect: "Instead of a court disgraced by intrigues and adultery, had there been one in which the voice of the Gospel was obeyed, and those in exalted station feared God; instead of a Catherine and a Charles IX. on the throne, had there been a Blanche and a St. Louis, do you suppose that the terrible scene of St. Bartholomew could have happened?" To this interrogation the audience responded with an emphatic negative. The speaker added: "Your answer brings our discussion to a close." In works that cannot be refuted, notably in that of the learned and holy prelate, De Frayssinous,* the unjust and imbecile clamours of the enemies of the Church with reference to the massacre have been answered. It is not necessary to refute every item of the calumny one by one. It is enough, once for all, to say that there is flagrant iniquity in holding the Church responsible for a crime which was exclusively the work either of policy, or of secure defence of the State, or of blind passion, or of defective

* "Religion vindicated from every Imputation of Fanaticism."

interpretations of the law, or of the artifices of ambition cloaking itself in the garb of religion. If the facts be fairly considered, and if prejudice be restrained, it will be found that the Church has never divorced herself from the gentleness of her Divine Spouse, and never been false to her mission of peace and charity.

The evil perpetrated, not by the Church, but by some bad Catholics, cannot be compared with the immense benefits conferred by the Church on society. This is the homage rendered by a converted atheist.* "All the evil done in the name of religion was accidental, transient, and local; the good it has done, from its first institution to the present hour, has been constant, perpetual, universal, extending to all time and to every place. Moreover, bearing in mind all the evil that it prevented, and all the good works it has caused to be done, I do not hesitate to say that, in a single day, religion confers upon humanity an amount of good that exceeds all the evils for which she has been most unjustly held responsible by the infidel party.

The heretics reproach the Church for employing spiritual penalties for the salvation of her children and in the interest of those who are punished. But on examination it will be seen that in pursuing such a course the Church is a kind and tender mother. Let us take the case of the excommunication of Photius by Nicholas I., a proceeding which has been represented as imprudent, tyrannical, and arrogant.†

Nothing was more urgent than the adoption of such

* M. Delauro-Dubez, in "The Atheist become Christian," ch. v.

† In a tract, written in Russian and translated into French, in 1853, by Popovitski: *Paroles de l'orthodoxie Catholique au Catholicisme Romain.*

a measure against Photius. On the one hand, it was necessary to disabuse the faithful of Constantinople lest they should recognize an intruder as a legitimate bishop; and on the other, it was necessary that the successor of St. Peter should do his duty in defending the rights of the true Patriarch Ignatius, who had been thrown into prison and outraged by the perfidious man who wished to force him to resign his see. Then the people were exposed to the danger of being drawn into the schism of Gregory, Bishop of Syracuse, lately condemned by Ignatius and by Pope Benedict III. Again the faction of Photius falsely asserted that Rome had connived at his usurpation. Moreover the censures pronounced by several bishops of the province of Constantinople against an unjust and audacious spoliation were to be upheld, and the anathema of the spoiler against the rightful bishop and his adherents was to be set aside as of no force or value. How did Nicholas act under these circumstances of the gravest character? He first sent legates to the East to remove the remaining traces of Iconoclasm and to take informations regarding the case of Photius. On the arrival of the Legates, Photius and the emperor, by artifice, menace, persuasion, calumny, and suborned witnesses, succeeded in seducing them. In a conventicle summoned by Photius, the Legates weakly or wickedly betray the cause of justice and the Holy See, and depose the virtuous patriarch. Ignatius appeals to the Pope, his appeal being supported by the signatures of ten Metropolitans, fifteen bishops, and a great number of abbots and religious.* Though the scandal

* Mansi, *Collectio Conciliorum Omnium*, t. xv. and xvi., where all the documents relating to this important subject are given.

was great, the Pope did not forthwith proceed to condemn the intruder. He wrote to him a dignified and charitable letter, pointing out the nullity of his election and the enormity of his guilt in usurping the patriarchal see. Subsequently he informed him that he was deposed, and told him that, should he refuse to obey, he would incur a sentence of excommunication according to the decision of a Synod held at Rome.

Photius despised these admonitions and the conditional condemnation. As he obstinately retained possession of the usurped see, he was deprived of Catholic communion. The Sovereign Pontiff could not have acted with greater moderation. He gave time for repentance. Photius could have avoided the censures which were suspended over his head. But the Pope owed it to Ignatius and to the faithful who anxiously awaited the decision of the Supreme Head of the Church to take a decisive course. He did so, yet with the tenderness of a father who is anxious to save not only his innocent children but his unworthy son who persecutes them. Surely there was neither cruelty, nor harshness, nor precipitation, in the conduct of Pope Nicholas towards the daring and hypocritical usurper of the see of Ignatius.

It is not necessary to dwell longer in defending the Apostolic See from the charges of cruelty made by her enemies. We content ourselves with saying to them: open the pages of Church History, and show me where or when did Catholicism propagate its doctrine by offering violence to conscience, or by employing other arms than those of instruction, persuasion, and charity. Examine the Acts of Councils, and it will be seen that

even the most dangerous Heresiarchs were invited to repentance before the sentence of condemnation was pronounced. They were often admitted to the kiss of peace, even when they were suspected of nurturing treason in their hearts. Then look at Papal Bulls, Rescripts, and Encyclicals; every one of them expresses a wish for the amendment of the delinquents, and exhorts the Prelates to temper judgment with mercy, zeal with meekness, and severity with mildness.* In our catechisms† and rituals there is not a harsh word against our separated brethren, but there are tender prayers to God for their return to the centre of unity and truth. Such is the intolerant cruelty of the Church!

Let us now look at those countries in which heresy and schism have most prevailed, and displayed greatest hostility to the Catholics. What sacrifices have the Catholics in such places had to make in order to preserve the bond of charity unbroken: how earnestly were her children dissuaded by the Church from causing any disturbance of the public peace. There are extant two letters from the Emperor Constantine to the bishops of Africa, which may be seen in the work of St. Optatus against the Donatists. In one of them mention is made of a church built by the Catholics but seized by the Donatists. With reference to it the

* These are the very words of the most recent Encyclical Letter of his Holiness Pius IX. to the Episcopate and to the Faithful of Catholic Armenia in the Province of Constantinople, 2nd February, 1854. This Encyclical is a new monument of evangelical mercy, and of that anxiety for concord ever evinced by the Roman Pontiffs.

† The Protestant catechisms always contain invectives and insults against the Catholic Church, and this is admitted in a Protestant work, "The Literary Indicator" of Tholuck, 1853, n. 5.

emperor states that the Catholics, in the interest of peace, prayed that the Church might be left with the Donatists and a new one constructed for their own use.

The Arians of Constantinople had recourse to brute force, and, during the reign of Constantius, put many thousand Catholics to death and took possession of their churches. St. Gregory Nazianzen, the Catholic bishop, was persecuted, stoned, and denounced in the courts of justice as a malefactor. How does he retaliate? He simply asks a few questions and concludes with a prayer. "Have I," he asked, "when coming here with ample powers, imitated the insatiable cupidity of others? What advantage have I gained in circumstances that were favourable? Have I had any dispute with you about churches and your rich possessions, though I felt the pressure of poverty? Whilst you insulted and outraged me, did I solicit the protection of an imperial edict? did I ask any officer in authority to restrain you? did I denounce you? No; I prayed then, as I pray to-day, with St. Stephen: 'Lord, lay not this sin to their charge.'" When Theodosius found that the Arians obstinately persisted in their heresy, he restored the churches taken by them from the Catholics. St. Gregory on this occasion exerted himself with great zeal and charity to prevent disturbance on the part of the enraged Arians.

When Catholics and heretics come in contact, the patience and charity of the former are in striking contrast with the rancour and malignity of the latter. Thus, in the empire of the Sultan, the Greek Schismatics insult, persecute, and even imprison the Catholics, by fraudulently procuring firmans from the Porte

In this way the Greek Schismatical Bishop of Aleppo exiled all the Greek Catholic priests in 1817, had eight laymen put to death, and the rest subjected to intolerable vexations. In 1838, when the Druses of the Lebanon were conquered by Ibraham Pacha, many of them became Catholics. Thereupon the Greek Schismatics reported their conversion as dangerous to the Egyptian Government, and procured an order by which further conversions were forbidden. Forty of the neophytes were arrested; some of these were incorporated with the Egyptian army, and the rest exiled as malefactors to St. John d'Acre. And I have just learned that by bribing the populace the schismatical monks have had the residence of the peaceful and virtuous Latin Patriarch Monseigneur Valerga in Bethhagla attacked four different times. The French Consul, M. Botta, being unable to protect him, the Patriarch was obliged to retire to Jaffa. The representative of France soon followed, and awaits the answer of the Ottoman Government to his strong protest against the violence of the schismatics.

The Græco-Russian persecutions, despite the high spirit and excellent qualities of the emperor and the condescension and solicitude of Gregory XVI., are really appalling. We can form an idea of their character by reading the solemn expostulation* of the Pontiff and the ninety authentic documents on which

* Allocution of Gregory XVI., addressed to the Sacred College in the Secret Consistory of the 22nd July, 1842, followed by a statement corroborated by documents relating to the care taken by his Holiness to repair the evils that afflict the Catholic Church in Russia and Poland.

his just remonstrance is grounded. A word must be said about the more recent persecution of the Capuchins in Georgia, where they were engaged among the Catholics of the Latin rite in sowing the seeds of that true civilization which a pure faith and sound morality produce and foster far more effectually than any human legislation. The Muscovite Government, in order to force these charitable missionaries to retire, induced the Consistory of Mohilew to subject them to most vexatious laws,† and when such measures did not succeed, expelled them on the sorry pretext of their having acted unjustly towards a refractory Armenian priest. The decree had gone forth, and its execution could not be stayed by the impartial representations of Gurko, Governor of the province, and of General Neidgard, nor by the reclamations of the Catholics of Tiflis, Gori, and Kutaya. The faithful were filled with consternation, and, like children who lose their parents, wept when their beloved fathers, escorted by Cossacks, were expelled, in 1845, after 183 years of apostolic labours in reforming and civilizing the people. During that long period they had won the respect of Persians, Georgians, and Turks. Russian hatred of Catholicity was the sole reason for such barbarous treatment of inoffensive men and such heartless disregard for the tears and prayers of those who were so cruelly deprived of their ministrations.

Wherever the Reformation became dominant, fraud, unjust legislation, conspiracies, and popular tumults, were the agencies by which the rights and privileges of

* Letter of Father Damian di Viareggio; Annals of Prop. of Faith, vol. xvii.

Catholics were assailed. And such persecution is not a thing of the past. Philadelphia in America, and Greenock in Scotland, have recently witnessed brutal attacks on the Catholics by mobs encouraged and excited by men of high social and commercial rank.

In Switzerland, once so tranquil and so prosperous,* a terrible war was waged against the Catholics. In 1843 a work on the "Hostility of Switzerland to the Catholic Church since 1830," was published by Hurter. It is a painful picture of what the loyal sons of the Church had to endure from those who abandoned the true faith. Calumnies were propagated by the Press and in books of all kinds. Catholic rights were trampled upon by a tyrannous legislature and a capricious magistracy. The freedom of Catholic education was restricted. The eminent historian goes on to say with what patience and with what a spirit of conciliation those harsh proceedings were borne by the Catholics, and with what prudence the Catholic clergy acted.

In a new work, published two years later,† Hurter contrasts the impious aggressions of the Protestants with the meekness of their victims, and confesses that this contrast convinced him of the superiority of the morality of Catholics, and of the truth of their religion, which he embraced. The ferocity of sectaries and the moderate temper of Catholics are further seen in what occurred in Switzerland in 1845. The Pro-

* The Congress of Vienna, when organizing Switzerland, committed an error in the division of the different cantons by assuming that the Protestants were more numerous than the Catholics—computing the former at 1,200,000, the latter at 900,000.

† Naissance et Renaissance, souvenirs de ma vie, coup-d'œil sur l'Eglise.

testant Cantons attacked the Catholic Canton of Luzerne, and were signally defeated. Their prisoners and wounded were treated with care and fraternal attention. However, the Protestants rallied and renewed the war in 1847, defeated the Catholics and cruelly oppressed them. The Catholic Cantons were pillaged and laid waste; and religious and political tyranny were established in those ancient districts to which Switzerland is indebted for its independence, for the proudest records of its annals, and for the celebrity of its name.

We feel that the facts mentioned dispense with any further need of proving the inherent and uniform cruelty of sectaries and the opposite character of the true children of the Catholic Church. On this account we pass on to review the conduct of Catholics in relation to heretics in distress, and, from this examination, we may feel proud to belong to a body of men whose heroism, not less conspicuous in assisting their enemies than in other respects, is an honour to our faith and to humanity.

In the early pages of Church History we meet with a prelate, St. Martin of Tours, an ardent and intrepid champion of the faith and a generous benefactor of the poor. He journeyed to Treves to intercede with the Emperor Maximus in favour of the Priscillianists. Though a great enemy of heresy, he had a tender compassion for those who were unfortunate enough to be drawn into it. St. John the Almoner urged the faithful of Alexandria to refrain from communication with heretics, yet when they were reduced to poverty or visited with sickness, he treated them with a charity that knew no bounds, and often ransomed them

from slavery. When the inhabitants of Syria and Palestine fled before the Persian hordes, all were received by him, numerous sectaries as well as Catholics, with equal kindness. Protestants and philanthropists are wont to proclaim that liberty of conscience is a sovereign remedy for all social evils.* The first to grant it in America were Catholic colonists, who, in 1633, under the guidance of Lord Baltimore, and accompanied by some Jesuits, emigrated from England, where they were persecuted. To Lord Baltimore and the Jesuit Father White, and not to William Penn and his Quakers in Pennsylvania, is the merit due of being the first who acquired territory from the natives by purchase and not by force. The colony of Lord Baltimore, once established, unlike other English colonies in New England and Virginia, offered an asylum to all, Catholics and sectaries—thus proving that Catholics have charity for all mankind, and know how to exercise that toleration which heresy always preaches but rarely practises.

And coming to more recent times; Greek schismatics, fleeing from the Turkish scimitars, abandoned the Peloponnesus and the Cyclades and sought refuge in Papal territory, especially at Ancona, and were cordially and generously received by Pius VII. and Leo XII., and provided with everything they required.†

In the kingdom of Hanover the Brothers of St. John of God devote their attention to thousands of sick Protestants. There is a Catholic hospital open to all com-

* On this subject rulers should never depart from the doctrine of the "Angel of the Schools," Sum. 22, q. x., art. 12.

† Capodistrias still speaks to me of Greek indebtedness to the Holy See. He mentions it also in a Letter, I. 330.

munions at Berlin, where the Sisters of St. Charles Borromeo have won universal esteem and affection. At Jerusalem the Daughters of St. Joseph receive with benevolence characteristic of Catholic charity schismatics and Mussulmans. Greeks and Turks regard them as angels on earth. In various countries children of different religions are admitted to the benefit of education in schools conducted by Catholic teachers. The free schools of Georgetown in South Carolina, under the management of the Jesuits, are open to all denominations; and when the Government gave the ordinary fees for the services of the teachers, Father Fortis, the Superior, distributed the amount to the poor, the sick, the prisoners, of all denominations.

The fact I am going to mention, though very significant, is little known. It is to be remembered that when the English lost a great part of North America, they established penal settlements in Australia, the first being that of Sydney. For many years the moral condition of the inhabitants, degraded and demoralized outcasts, was one of gross depravity. The Anglican ministers, the Methodists, and Presbyterians, had neither the zeal nor the courage to face the difficulty. Crime and anarchy went on unchecked, till a few Catholic priests, of whom two were convicts, exiled by English law for being too active in the cause of truth, commenced the work of regeneration. They were soon assisted by other missionaries, by the indefatigable William Bernard Ullathorne, and later by John Bede Polding, then Archbishop of Sydney. The work of reform was inaugurated by these apostles of justice, peace, and charity. From that time the colony has been

progressing as a well-ordered and prosperous State. The Governor, Sir Richard Bourke, to recompense the Catholic clergy and punish the ministers of the Established Church, obtained from the Queen a revocation of the grant made to the latter of a seventh part of all the lands of the colony,* and procured for the former an annual stipend of the same amount as that given to the Anglican and Presbyterian ministers.

But why adduce further facts to exemplify the charity of Catholics towards their separated brethren? In very truth, the Catholic Church loves them even by reason of their separation. She has two great characteristics—unity and universality. On this account has she, for nineteen centuries, striven to attract all classes to herself to form of the human race but one body, animated with the same spirit. Then she is a common mother that looks upon heretics and schismatics as disobedient children, enemies of the heavenly Father, and straying in the paths that lead to ruin. It is, therefore, impossible that the Church should cease to invite them to return, or treat them with harshness and severity. For this reason, whilst condemning error and protecting her children from the danger of apostasy, the Catholic Church studies to discover and befriend those that are in error, desirous of reuniting them in a perfect unity of faith and love, such as our Divine Saviour prayed for to his heavenly Father:† "That they all may be one, as Thou, Father, in me, and I in Thee; that they also may be one in us."

* Besides the seventh part of the land the Protestant clergy received from the Government in seven years the enormous sum of £110,549: yet there was nothing done.

† John, xvii. 21.

CHAPTER XXII.

CHARITY TOWARDS THE JEWS.

In tracing the development and effects of Catholic charity in the world, and observing the divine element it introduced in the civilization of nations, and the advantages flowing from it to persons of every condition in life, we cannot omit a reference to its relations to the Jews, an exceptional race which has been dispersed through every part of the globe.

During the siege of Jerusalem by Titus, eleven hundred thousand citizens, according to Josephus, perished by the sword, famine, and pestilence. The Temple was burned. The proud city, as had been predicted,* was razed to the ground by strangers. A vast number† of captives were sold into slavery and dispersed through various countries, witnessing to the malediction of heaven which had fallen upon them.

As time went on, the dispersed Israelites made vain attempts to recover their independence and restore

* "Et cadent in ore gladii : et captivi ducentur in omnes gentes, et Jerusalem calcabitur a gentibus, donec impleantur tempora nationum." Luc. xxi., 24.

† Josephus computes them at 97,000, and adds: "The best and finest youths were reserved for the triumph, others were sent by Titus in chains to the public works in Egypt; some were removed to different provinces to fight wild beasts in the amphitheatres; others were sold," &c.

their nation. Memoirs, published within the last hundred years by learned writers on the social relations of the Christians and Jews, contributed nothing towards the political restoration of the latter. Of late they have, it is true, been admitted in several States to an equal share of political rights with Christians. But what have they gained by this concession? Their divisions have increased and greater confusion prevails among their ranks. Besides the Talmudists of old, new sects have sprung up, especially in Germany and France, where many of them have become rationalists and cease to believe in a future Messiah. The body, long rent and broken, is at this moment in a state of moral corruption.* The social advantages that benefited individual Jews have injured and dismembered them as a people.

As their only hope of political resuscitation lay in a foolish expectation of a future Messiah, their incredulity on this head leaves them without any prospect of a restored nationality. This lifting of the veil from their eyes is a further confirmation of the infallible prediction that they shall continue dispersed among the nations—without sceptre, without temple, and without a priesthood, *donec impleantur tempora nationum.*

This race, whose dispersion is a proof of the truth of Christianity, was persecuted by the pagan emperors of Rome, by the princes of Persia, Mesopotamia, and Turkey, and mercilessly ridiculed and insulted by incredulous philosophers, especially by Voltaire. Among

* The learned Rabbi Creizenach laments this dissolution in his Thariag," printed at Frankfort-on-the-Maine in 1833.

the Catholics the prevailing idea was to keep them in subjection, but to respect their natural rights.* This was the best course. For when enlarged privileges were conceded to them by Martin V., his successor, Eugene IV., found it necessary to revoke them as at once dangerous to both Christians and Jews. Other Roman Pontiffs and various princes acted towards the Jews with the same policy of alternate concession and restriction.

This cautious procedure becomes intelligible in the light of history. It is well known that the first persecutors of the Christians were the Jews, and that the two first martyrs, St. Stephen and St. James, fell victims to their cruelty. When the Christians were no longer confounded by the pagans with the Jews, the Jews were most active and vigilant informers against the Christians, denouncing them to proconsuls and pretors, and causing the death of many illustrious servants of Jesus Christ—of the holy Bishop Polycarp, of the Deacon Pionus, and of the Virgin Apollonia. The Christians had not only to guard against this perfidy but against the doctrines of the Synagogue. Add to this that the first Heresiarchs were Jews—Simon Magus, Menander, Valentinian—and that pagan philosophers, like Celsus, borrowed their objections against Christianity from Jewish sources. Even the heresy of Nestorius was traced to Judaism. The clergy therefore felt it to be their duty to warn the faithful to keep aloof from the Jews lest their faith should be im-

* Read the works of Gambini: "Of the Rights of Citizenship for Jews in Europe;" "Of the Rights of Property accorded to the Jews."

perilled. The Catholics harboured no hatred for the Jews, but desired only to check their presumption.

In the course of ages and with the changes that are ever taking place as time rolls on, the Christians and Jews might have fraternized, had not the latter entertained an undying hatred of the Cross. On this account Christian sovereigns were constrained to pass laws against them. The Jews gave themselves up to commerce, and carried on a traffic in slaves, for which abuse they were denounced by the bishops, and notably by those of Britain and Gaul. To this traffic they added that of exorbitant usury, which became one of their branches of industry, especially in Rome and throughout Italy.* In the middle ages Jewish companies embarked in large speculations, and, taking advantage of the times and of the feudal system, amassed immense fortunes, which did not slake their thirst for rapacious usury. On this account many princes exacted from them special taxes and considerable loans, some expelling them from their kingdoms and some inviting them. In the eighteenth chapter we have seen that Monts-de-Pieté were established to counteract the insatiable cupidity of Jewish usurers. If the Jews were avaricious, they were still more infamous for their cruelty. The Persians, led by King Chosroes, overran Palestine and took Jerusalem, massacred the priests, monks, and nuns, set fire to the churches and carried off the sacred vessels and the true cross. Thousands of Christian prisoners were ransomed by the Jews and then put to death. The number of victims amounted

* Capefigue, Histoire philosophique des Juifs, c. viii.

to eighty or ninety thousand.* This ferocity of temper was not corrected with time. When it could not be gratified in public it would sate itself in private. Many Catholics were tortured and crucified by Jews from hatred of Jesus. We shall only refer to the case of St. Simon,† a young boy, a native of Trent, who was cruelly martyred in 1472, and to that of the Capuchin, Thomas of Sardinia, put to death, in 1840, at Damascus, in the house of Baud Harari. His blood was kept in bottles for religious ceremonies and given to Rabbi Musa Abù Elafie. I do not wish to dwell on this recent assassination, but will go back to a period more remote, when the Jewish race had become obnoxious on account of the anti-social maxim of hating their enemies. That maxim was based on a false interpretation of the Law of Moses by Jewish doctors.‡ "The

* Le Beau: "Histoire du Bas-Empire," lib. lvi., gives 80,000. Berault-Bercartel: "Histoire de l'Eglise," lib. xxi., estimates the number at 90,000.

† The truth of this fact has been established beyond all doubt. The process can be read in the "Acta Sanctorum," with the remarks of Père Henschenius in the work entitled "De Cultu S. Simonis, pueri Tridentini et Martyris apud Venetos," and in Bened. XVI., "De Canon," l. i., c. xiv. Similar atrocities occurred not only before 1472, but at a time not far distant from our own. If you have any doubt on this head you can consult either the *Journal Historique et Litteraire* of 1778, 5th of January and 28th of October, or the *Storia Litteraria d'Italia*, tom. vii. As to the martyrdom of Father Thomas of Damascus, which is quite recent, we have the reports of the consuls of France, Austria, and England, and the relation of the Missionary Apostolic Father Francis of Sardinia, and the accounts given in all the journals of Europe. It is with great regret I touch upon such subjects, and only do so from the necessity imposed upon me by the argument which I have to sustain.

‡ "Audistis quia dictum est . . . odio habebis inimicum tuum" (Matt. v.). See the commentary of this text in the canons of the Jews,

Jews," writes Grotius,* "persecuted all who differed with them in religion; and this appears from the deadly imprecations still pronounced in their prayers against the Christians." He proves this statement from their books and by the testimony of their Rabbis.

Such conduct made great precaution necessary on the part of the Christians. But, unfortunately, on many occasions they had recourse to cruel and unjust reprisals. Often did an angry mob—that we may confess our guilt—act with rashness and violence in robbing the Jews, in forcing them to become Christians, in proceeding against them on groundless suspicions. The ignorance and barbarism of the times, if they do not excuse, may account for such conduct. In France, during the reign of Philip the Long, we see an army of peasants, called Pastoureaux, which rendered itself terrible by assassinations and robbery—not even sparing the churches. These desperate men assailed the Jews with brutal fanaticism, giving them the alternative of baptism or death. They massacred all the Jews of Toulouse despite the efforts made by the royal officers to save the victims. The Church, represented by the popes and bishops, raised its voice, and by menace and frequent entreaty moderated and at length quelled the storm. Similar outrages are not repeated by Catholics. But can it be said that they have yet ceased among the heterodox? In September, 1852, notwithstanding the boasted toleration of the Protestants, the people of

as given by Lightfoot, *Hor. Hæb. in Matth.* Tacitus describes them thus: "Apud ipsus fides obstinata, misericordia in promptu; sed adversus omnes alios hostile odium." Histor. l. v.

* De Verit. Relig. Christ. L. iii. § 22.

Stockholm, inflamed by an article on Jewish obstinacy published in the *Folkerts Roert,* attacked the synagogues and houses of the Jews, and would have shed blood had not an armed force prevented them.

Every unprejudiced person with a knowledge of the conditions of society in past times, will admit that the true and charitable policy of persons in power should be directed to prevent the Jews from abusing their privileges and the Christians from abusing their power, to restrain the perfidy of the former and to make the latter more tolerant towards a race from which our Redeemer had his descent. Now such were the principles on which the Church acted. It kept the Jews in subjection, and inflicted severe penalties on the faithful who treated them with cruelty. This is seen by a Brief of Innocent III., cited by Hurter. "The Jews"—says the Brief—"are living witnesses to our faith, and Christianity cannot exterminate them. . . . Being authorized to practise what is allowed them by law, they should be unmolested in that respect. However obdurate they may be, their refusal to hearken to the Prophets, to accept the doctrine of the Gospel, and to acknowledge the divinity of Jesus Christ, is no reason why we should withhold protection from them. And moved by Christian charity we accord it to them, as our predecessors of happy memory, Calixtus, Eugene, Alexander, Clement, and Celestine, have done. No Christian must force a Jew to receive baptism, for faith does not come by constraint. If they come freely and publicly to receive the sacrament, let no one dare to obstruct them. No Christian shall presume to do any injury to a Jew in person without a judicial sentence,

nor seize their goods, nor infringe on their ancient usages in those countries where they have a permanent residence. Let no one annoy them by striking them, or by throwing stones at them when engaged in their ceremonies, or by exacting of them services which they may have been required to render in former times. Let no one desecrate their cemeteries or disinter their dead to find gold. All this under pain of excommunication."

These injunctions, which were addressed to the whole Church, were rigidly observed in the Papal States, where the Jews always found an asylum when persecuted elsewhere. This has been the invariable practice of the Church—to befriend the unfortunate of every creed. The Jews were equally well treated in other parts of Italy. When portions of Italy were conquered by the Spaniards, the Jews were expelled from the vanquished provinces and sought and found a home in the independent Italian States. It is an uncontroverted fact that in Italy, especially in Rome and Venice, the Jews enjoyed longer and more uninterrupted tranquillity than in any other part of the world. In Poland also they were unmolested, with the exception of an occasional transient popular outburst. When Poland was on the eve of its downfall in 1794, the Jews were the most patriotic in its defence. They urged all classes of Poles to die for their country. They repaired the fortifications of Warsaw, and contributed large sums to defray the expenses of the Government. In the defence of Warsaw, against Suvorof with seventy thousand men, a regiment of Jews, armed and equipped at their own expense, fought with the chivalry of their ancestors in

defending Joppe, and perished to a man. The fall of the Polish kingdom—the champion of Catholicism, and deliverer of Austria and Hungary from Turkish invasion—was a calamity for the Jews, for those above all who were made to feel the oppressive yoke of Russian domination. Many of them on this, as on similar occasions, sought a refuge in the Papal States.

Gregory the Great rebuked the Greek Emperor Phocas for excessive and sanguinary zeal against the Jews. The learned Jew Avigdor distinctly acknowledges that this Pontiff was their protector in every part of Christendom. In the tenth century the bishops of Spain resisted the frenzied determination of the people to exterminate the Jews. A century later their lives and property were saved in France by the bishops, whose conduct was commended by Pope Alexander II. In the twelfth century they found new protectors in Innocent II., Alexander III., and St. Bernard, against the outrages of the Crusaders. In the thirteenth century Gregory IX. defended them in France, England, and Spain. Popes Clement V. and VI., who reigned in the fourteenth century, used their authority to save them. The former wrote in their defence, and had recourse to arms to check the cruelties of the Pastoureux. The latter not only forbade an attack on their lives and property, but became their apologist. During the terrible pestilence of 1348, it was rumoured that the Jews had poisoned the wells; and the people of Germany, Spain, and other countries, proceeded to take summary vengeance. The Pope refuted the calumny, pledged himself that they were innocent, and gave them an asylum in Avignon.

If I were to enumerate all the benefits conferred by the Church on the Jews, I should have to fill many a page. I prefer to let a Jew speak on this subject. Avigdor was a member of the Jewish Assembly convoked at Paris by Napoleon I. He thus acknowledges the charity of the Catholic clergy towards his brethren: "The Sovereign Pontiffs protected and received into their States the Jews who were persecuted in other parts of Europe, and the priests of all nations have often defended them. It is our duty to pay this debt of grateful acknowledgment." He then proposed the following declaration: "The Jewish Deputies of the Empire of France and of the Kingdom of Italy, penetrated with gratitude for the continual favours of the Christian clergy in past ages to the Jews in the different States of Europe, and grateful for the protection extended to the Israelites by several Popes and many priests, when they were expelled from society by the prejudice, ignorance, and barbarism of the age, resolve that an expression of their sentiments be recorded in the Acts of the day, in order that it may be a perpetual memorial of the gratitude of the Jewish Deputies of the Assembly for services rendered in past generations to their race by ecclesiastics in the different nations of Europe." This address of Avigdor was applauded by the Assembly. The declaration was adopted, inserted in the minutes, printed and forwarded to the Minister of Public Worship.* This document is decisive. I conclude with a reference on this subject to

* Collection of the Acts of the Assembly, &c. Milan, Destefanis, 1807.

Innocent III.,* who gave thanks to our Lord and Saviour Jesus Christ that the Jewish race ever found an asylum in the Church; for he saw that such protection might happily result in their conversion to the true faith.

* pis. vii., 186.

CHAPTER XXIII.

CATHOLIC CHARITY WITH REGARD TO DISTANT AND UNEXPLORED COUNTRIES.

"IT is somewhat marvellous," writes Lord Macartney, English Ambassador in China,* "to find a body of men, actuated by motives different from those which influence most persons, abandoning their country and friends for ever, and consecrating their lives to change the religion of a people they have never seen. In this enterprise they face every danger, suffer every kind of persecution, and renounce all that is dearest to them. By diligence and perseverance, by ability, zeal, and patience, they acquire a knowledge of languages and customs hitherto quite unknown to them . . . and propagate their faith without any personal advantage." With this eulogy of Catholic missionaries from the pen of a distinguished Protestant, I begin the description of the charity of the Church in conferring on distant, unknown, and frequently hostile nations, the greatest of blessings—that of the true Faith. As the subject deserves a fuller investigation than our space admits, I must confine myself to the outlines of the history of this heroism of charity, unknown to antiquity, originating with Jesus Christ, and characteristic of the Catholic priesthood.

* "Travels in the interior of China and Tartary, during the years 1792-3 and 4," vol. ii., 385.

The good tidings of Redemption were announced by the Apostles and their successors to all nations, even to the most barbarous, nomadic, and savage. The work was resumed amidst the ruins of the Western Empire. Next we have the mission organized by Gregory the Great for the conversion of the Anglo-Saxons. It was composed of Benedictines, under the guidance of St. Augustine of Canterbury, still regarded as the Apostle of England. This great man had such a wonderful gift of miracles that Gregory * deemed it advisable to caution him against the danger of vain-glory, in the language of our Lord to his disciples. † Fleury ‡ recognizes in the admonition of the Pope an evident proof of the miracles of this Apostle, and mentions the wonderful fruit resulting from them. In the space of four years, there were twenty Episcopal Sees established in this new field of missionary labour. Another mission, not less famous, was that of the monk Winfrid, who was consecrated Bishop by Gregory II., with the auspicious name of Boniface, and created Apostolic Delegate in Germany. Like other heralds of the Gospel in foreign countries, Boniface, at the age of eighty-five, was martyred by the pagans in Friesland as he was about to offer the Holy Sacrifice for his persecutors. He had announced the Gospel, not only in the country where he shed his blood, but also in Thuringia, Hesse, Saxony, and Bavaria. He converted idolaters and reconciled to the Church many apostates, repressed heresy, convoked Synods, organized the Catholic Hierarchy, and restored the Church in

* Lib. ix. Ep. 59. † Luc. x. 17. ‡ Lib. vi.

Germany. He gave laws to a savage people, and union and strength to the civil power. By founding the monastery of Fulda he provided a number of holy men to continue his good work, and a centre of learning and piety for the civilization of middle Germany. In a word, he rescued the nations confided to his zeal by the Popes from barbarism, and secured a glorious future for the German race. Thus, under the auspices of the Vatican, did the clergy disseminate the truths of the Gospel throughout Europe, even to the remote parts of Russia, where the priests of the Greek Church, not yet severed from the centre of unity, gave important assistance to two Latin Bishops, another St. Boniface, who obtained the crown of martyrdom, and St. Adalbert.

Honorius III. invited the Bishops to select learned and zealous ecclesiastics, and send them to Rome to be trained for the great work of preaching the Gospel in every part of the world. The Roman pontiffs were always solicitous for the propagation of the Faith, as might be expected from the successors of Peter, the Prince of the Apostles. The religious orders of St Francis and St. Dominick supplied a host of zealous Apostles, who preached the Gospel not only in Europe, but in Africa and Asia. The sweet and saving name of Jesus was made familiar by these devoted men in the towns and rural districts of Syria, Armenia, Persia, Tartary, China, India, Ethiopia, and Egypt. They combated pagan superstition, broke idols, erected temples to the true God, converted heretics and schismatics, drew around them thousands of disciples, and generously laid down their lives in witness of the truth. In 1260, when the Tartars, for the second time, in-

vaded Hungary, forty-nine Dominicans were martyred. In the following year, two hundred Dominicans, who preached the Gospel in Damietta and the surrounding districts, fell by the sword of the Mahometans. Many Franciscans met with a similar fate, and had the merit and the glory of dying in the sacred cause of Divine Truth. Two of them, Jerome of Podio, and Jeremiah, after preparing six hundred Christians for martyrdom at Safed, were flayed alive, by order of Ribars, Sultan of Egypt. The historian of Catholic Missions, the learned and laborious Baron Henrion, has enriched ecclesiastical literature with a much needed work.* He begins his narrative at the commencement of the thirteenth century, when the Franciscan and Dominican Orders were established. He exhibits, as in a rich museum, pictures of Christian heroism, which cannot fail to excite admiration and liveliest sympathy.

When a new world was discovered by the genius and chivalrous daring of an Italian, a crowd of base and heartless adventurers, in pursuit of gain, invaded the new territories, and were guilty of enormous abuses. The Catholic clergy followed in their track to repair the evil, and heal the wounds with the balsam of Christian charity.† Franciscans and Dominicans were followed by Augustinians and priests of the Order of Mercy. All laboured for the salvation of souls. The fierce conquerors became milder in their treatment of the Indians, and less avaricious. Millions of the

* "General History of Catholic Missions, from the thirteenth century to the present time."

† See *L'America un tempo spagnola riguardata solto l'aspetto religioso.*

natives were converted, and savages were raised from their degraded condition to the dignity of men.

The harvest was great, and an increased supply of labourers was needed. To meet the demand, a new Order was given to the Church. The Society of Jesus was only in its infancy when it furnished most distinguished apostles for the conversion of nations. In the short space of ten years and a few months, Francis Xavier spread Christianity in fifty kingdoms, planted the Cross in a territory three thousand leagues in extent, and with his own hands baptized a million of Mahometans and idolaters. God gave him power over nature. He hushed the storm, brought rain down on the parched earth, spoke all languages, made himself, in speaking one tongue, intelligible to hearers who spoke different languages, knew distant and future events, penetrated the secrets of the heart, healed the sick, and restored the dead to life. Protestant writers, Baldeus,* Haklwit, and Tavernier, rendering homage to such wondrous works, describe him as an ambassador worthy of Jesus Christ, a new Paul, and the true Apostle of India.

Taught by such an example, twelve thousand of his brethren, in less than three centuries, laboured in the same mission, and at least seven hundred of them received the crown of martyrdom. They traversed every country in the old and new world, incurred danger of every kind, and were ever foremost in the ranks of the soldiers of the Cross. Nor were the other Orders less active. If South and North America,

* Bald. "Hist. Ind." Hakl. "Voyag. Angl,' 2nd vol., 2nd part.

Hindostan, Pegu, China, Japan, Ceylon, Bengal, the Moluccas, Siam, the Philippines, the islands of the Atlantic, the Kingdom of Angola, Guinea, Congo, Abyssinia, Turkey, Armenia, Persia, and other states heard the saving truths of the Gospel from Jesuit Fathers, the same message of peace was carried to these several parts by the sons of St. Francis and St. Dominick. In some of the countries named, and in other countries besides, the Faith was spread by Augustinians, Redemptorists, Carmelites, Hieronymites, Theatines, Lazarists, the Priests of the Foreign Missions, Barnabites, Benedictines, Trinitarians, and Sulpicians.

Who can describe the labours, the trials, the continued martyrdom, and ardent charity of this legion of heroes? They braved the piercing cold of polar regions, the oppressive heat of the tropics, and the storms and hurricanes of unknown seas. When persecution raged, they had to fly to the woods and to caves, and under shelter of the night went to comfort the faithful, to encourage the timid, reconcile sinners, and dispense the Sacraments. They went to various provinces to supply the place of banished or martyred pastors. They swam rivers, crossed over torrents, slept on the snow or under a drenching fall of rain, traversed mountains, and made their way through brush and brake and jungle, and over dangerous precipices. Not unfrequently were they flung into dark and fetid dungeons, kept there in chains to await death by a slow and cruel process, or perish by the hands of the executioner. Their sufferings were not in vain, for many owed their conversion to the prayers and example of these heroic champions of the Faith. The charity of these apostles was ingenious.

To carry on their holy work, they were transformed into merchants, artists, physicians, and serving men. To effect an entrance into Macao, Xavier, employed as a groom, took care of the horses of Japanese merchants, and faithfully performed all the duties of that humble office. Father Peter Cassui disguised himself as a convict, and worked at the galleys for two years, that he might get back to Japan, whence he had been banished, and minister to the faithful who had been deprived of their pastors. It was a touching spectacle to see Father Lainez, on the bank of a river or lake, in the garb of a fisherman, or resting as a traveller under the shade of a tree, and in this way instructing and baptising five thousand idolaters at Marawa in Madura. Then we see the renowned mathematican, Father Schall, dressed as a hawker of charcoal, entering a prison with his sack on his shoulders, to sell his supply of fuel, and in this guise preparing for death two prisoners under sentence of capital punishment. Similar cases, taken from the records of the labours of the Jesuits and other missionaries, might easily be multiplied. Special reference, indeed, should be made to two ecclesiastics—to the one on account of his miraculous escape from the pursuit and tyranny of Protestant persecutors; to the other from being our contemporary.

Father Joseph Vaz, of Goa, disguised as a slave, succeeded in landing in Ceylon when the Dutch persecution was raging. All the Catholic priests had been expelled, and the penalty of death was incurred by any one who harboured them. The churches were either destroyed, or appropriated to Protestant worship. The Catholics were commanded, at the point of the

sword, to abjure, and many had abandoned the Faith. On his arrival in the island, Father Joseph visited the faithful by night, and exhorted them to perseverance. When he was preparing to offer the Holy Sacrifice on Christmas Day, the house was surrounded by soldiers, and many arrests were made, but the good priest escaped. He continued his work, and was joined by other fathers in various disguises, from the Oratory at Goa. Vaz is honoured as the restorer of Catholicism in Ceylon, where it is in a flourishing condition at present.

Father Maistre, a priest of the seminary of Foreign Missions, was long anxious to enter the Corea, a peninsula whose religious history is a martyrology, and where the sword is still suspended over the head of every priest and neophyte. Corea, like Japan, was closed against all strangers, and jealously guarded by night and day. It was of difficult and dangerous access, being protected by rocky shores and rough seas. Being refused by two commanders of French frigates a passage to such an inhospitable shore, Father Maistre, assisted by Father Helot, a Jesuit of the Mission of Kiang-Nan, after perils by sea and land, entered the forbidden territory in 1852, accompanied by a Corean neophyte. Wearing the dress of a Corean domestic, with a bundle on his shoulders, he and two other missionaries went by a steep path up the mountains, and preached to the poor idolaters. He was more fortunate in his perilous enterprise than the Sicilian priest, Sidotti, who landed in Japan in 1709, and was seized and buried alive.

Rome has been always the great centre of this Apostolic movement. From Rome the missions radiate

to every part of the globe. This sublime spectacle, this triumph of persuasion and charity, is a subject for philosophers to meditate, and for the enemies of God to admire. The Congregation of the Propagation of the Faith was instituted by Gregory XIII. Urban VIII. connected with it a college of youths, drawn from all nations—a school of intrepid missionaries and martyrs. This institute is cosmopolitan, sublime and vast in the conception, and productive of blessings of the highest order in all parts of the world. In the Propaganda College, the praises of God are celebrated in forty different languages by young men from different parts of the world. Nowhere else is there such a representation of nationalities by persons having the same Faith, and typifying the union of all the races that serve under the standard of the Cross.

On the suppression of the Society of Jesus, members of the Order, at the request of Louis XVI., were sent by the Propaganda to the Mission of Caienne, on account of their knowledge of the language of the colony.* The missions were much injured by the French Revolution, by the imprisonment of the Popes, and by the suppression of religious orders in different kingdoms. When the tempest that swept over Europe for twenty-five years had abated, and the popes were once more in peaceful possession of Rome, and the Society of Jesus was restored, and that of the Propagation of the Faith was founded at Lyons, the colonies of the Vatican not only revived, but acquired an energy

* See two letters of 22nd February and of the 8th of April, 1778, from Fathers Ferreira and Padilla, Missionaries at Connany, in *Lettres édifiantes*.

and a splendour such as they had not previously possessed.

If in former times the missionaries were conveyed in ships of the royal navies of Spain, Portugal, and France, and were assisted by the generosity of governments, and of monasteries then rich, to-day the pious work of Lyons comes to the aid of the Propaganda, and the humblest contributors to the fund have a share in the universal apostolate. Other institutions, mentioned in the fifteenth chapter, share in this great work of charity. Even the zeal of princes was not wanting. In October, 1851, the Abbé Ignatius Knoblecher, with four companions, proceeded under the Austrian flag, to Khartoum, an apostolic residence, founded by the Jesuit Ryllo, and was provided with a printing-press and considerable funds by the young Emperor, Francis Joseph.

The older societies, veterans in the service of the Cross, were aided by the new Congregations of Passionists, Redemptorists, Oblates of Pignerola, Oblates of Marseilles, Marists, Picpucians, and the Children of the Sacred Heart of Mary. In 1852, a seminary was founded at Milan, to prepare apostles to preach in remote and barbarous lands the doctrine of St. Ambrose and St. Charles Borromeo. Thus, in the midst of popular tumults, and of the instability of thrones, in the press and struggle for the accumulation of wealth, vocations to the ministry multiply, and the prospect of all nations being blessed with a knowledge of the saving truths of Christianity is reassuring. This glorious work of charity is shared in by holy nuns, who cheerfully devote their lives in foreign lands to the relief

of human misery and to the education of the poor. In 1847, twelve Sisters of Charity went to China, one of them being a sister of the martyred John Gabriel Perboyre. When it is remembered that these pious ladies had to make a journey of more than five thousand leagues, and on their arrival were to undertake the arduous duties of tending the sick by night and day, and to take charge of children abandoned by heartless parents, the extent of their sacrifice and of their charity may be conjectured. Other religious ladies, on a similar mission, proceeded to Asia, Africa, America, and Oceanica. Oceanica, a fifth division of the world, consisting of countless islands in the Pacific, many of them discovered in very recent times, opened out a wide field for the missionary zeal of Benedictines, Picpucians, and Marists. A new Catholic generation has grown up in those regions, where, sixty years before, shipwrecked seamen were put to death and devoured by the savage natives. The change, no doubt, cost the blood of some martyrs. John Baptist Epalle, Bishop of Sion, was martyred in the island of Isabella, in 1845. In the following year all the missionaries of New Caledonia perished. In 1840, the priest, Peter Chanel, was put to death at Fotuna. In the Gambier Islands other missionaries were condemned to be burned for rejecting the advances of some native women.

These missions were most arduous. When Monseigneur d'Amatha landed in Tongatabou he found the zealous priests, Chevron and Grange, in a state of starvation. Father Bataillon, when he received the intelligence of his promotion to the Episcopacy, had

neither hat nor shoes, and only a few rags for clothing. But all difficulties were overcome; and the Catholic mission was crowned with success. This fifth division of the world has now an Ecclesiastical Province in Australia; and eight Vicariates Apostolic—one in Central Oceanica, the others in Batavia, Melanesia, the Marquesas Islands, New Caledonia, the Navigators' or Samoan Islands, the Sandwich Islands, and Tahiti.

The sentiments of the new converts are expressed in a letter addressed, in 1840, to Gregory XVI. by the King of Mangareva. He declares that by Christianity they were transformed from brutes to men; were raised from a state of poverty and want to a condition in which they had an abundance of food, and were taught to exchange their habits of indolence and sloth for industrial pursuits. And these changes he ascribes to the teaching of the missionaries. These simple words confirm a great truth – that with the preaching of the Gospel civilization is either created or developed. True it is that the savages of Oceanica have been taught by the Catholic missionary to till the soil, to clear the forest, and to rear stock. They were taught the method of constructing dwellings, and the use of implements. In the Mission of New Norcia, directed by the Benedictines, Father Salvado,* now Bishop of Port Victoria, was, in 1845, the first to instruct the men in agriculture, and the first to teach the women sewing and give them some lessons in housekeeping. The savage tribes, reformed by the missionaries, no longer

* See "Historical Memoirs of Australia, particularly of the Benedictine Mission of New Nurcia." By Monseigneur D. Rudesindo Salvado, S.B., Bishop of Port Victoria. Rome, 1851.

eat human flesh—have ceased to be cannibals. The husband does not kill his wife for a slight offence, nor do mothers kill their female children, nor are the men engaged in endless armed disputes. Schools have been provided for the education of the children in North America and in the Island of Bourbon. In 1847, schools were opened among the Osages; for boys, by the Jesuits; for girls, by the Sisters of Loreto. The success of these schools is attested with marked approval by travellers and merchants. The captain of a frigate, Victor Bernaert, who went to Bourbon with the first bishop of the island, gave an interesting account of the Jesuits' school. He was only repeating what the evidence of fact elicited from Robertson, the Protestant historian, in reference to America during the past three centuries: "The Americans are indebted to the missionaries for whatever science they possess, and we are indebted to the same for the civil and natural history of the various provinces of the New World."

Where civilization had made some progress, as in China, it received a new impulse from the Catholic missionary. The Jesuits introduced European science into that empire. Father Matthew Ricci, by means of his great astronomical and mathematical knowledge, opened a way for Christianity. Father Adam Schall was so respected for his learning that he obtained liberty to have the Gospel preached throughout the celestial empire.

After fifteen years of tranquillity persecution began, only to be checked by the influence of Father Verbiest, on account of his services in correcting the Chinese Calendar, and in providing instruments for

the observatory. In 1692, the stringent conditions under which Christianity was tolerated were removed when Father Gerbillon made peace between Russia and China. Alas! in 1722, at the beginning of the reign of Yung-Cing, cruel edicts were issued and enforced by this tyrant and his successors till their suspension of late, through European intervention. During that century of persecution some relaxation of the penal laws was effected by the wonderful ingenuity and patient labours of the Jesuits. Schools of painting were established under the direction of Fathers Castiglione and Attiret. They led the way in mechanical arts. They wrote works in the Chinese and Tartar languages on Astronomy, Optics, Geometry, Arithmetic, and Ancient History. They were also the authors of learned Apologies for Christianity, and of able refutations of the numerous errors that prevailed in China for centuries. Thus were these devoted men not only engaged in saving souls, but at the same time in promoting the works of civilization.

We need not dwell upon the advantages resulting to Letters, Science, and Commerce in Europe from the foreign missions we have been describing. Langlés,* the orientalist, referred to this subject in the National Assembly of France in 1790. Châteaubriand treats of it at considerable length; † and Cardinal Zurla ‡ shows how much Europe has gained by the intelligent labours of the Catholic missionaries.

* "Memoirs on the importance of the Oriental Languages."

† "Genius of Christianity." Part IV., L. iv., c. i.

‡ *Dei vantaggi della cattolica religione derivati alla geografia, e scienze annesse.*

What have heretics and schismatics done to impart their religious views to pagan nations? Can they show proofs of zeal like that of Catholic missionaries, who sealed with their blood the marvellous labours of their apostolate?

The Greek schismatics, whether subject to the Ottoman power, or enjoying independence with Athens for their capital, have never converted a single Mussulman. None of their bishops, priests, or monks have gone to foreign countries to extend the empire of Faith. It is no excuse to say that they were paralyzed by an oppressive government. When did persecution ever extinguish the zeal of Catholics? It rather served as a stimulus to announce the Gospel to pagan nations. The Spanish Capuchins, when Spain was disturbed with religious and political strife, planted the Cross at Mardin in Mesopotamia, and, though opposed by Ismalim Bey and persecuted by him, founded a mission, which at this day consists of fifty-two thousand souls. This supineness and lethargy of the Greeks is a proof that they have not charity, and therefore have not the true faith. As to the Russo-Greek Church, the richest in Christendom before its spoliation by Catherine II., we do not find that it ever established a single house of missions. Neither in Africa, Persia, China, nor India was the Gospel ever preached by a single Muscovite priest. Some wonderful exploits of Russian missionary zeal are indeed mentioned in a work already referred to.* But, without observing that an anonymous author is not a

* *Paroles de l'orthodoxie*, &c.

good guarantee for the fidelity of his statements, especially when describing events that occurred in a vast empire, where verifications are difficult, we find in the pages of Theiner * evidence with regard to these missions which induces the belief that as they were conducted, to use the expression of the anonymous writer, *without noise*, so have they remained without fruit. The hundreds of thousands of idolaters that inhabit regions bordering on Russian territory are evidence of the want of zeal in a clergy who have failed for centuries to effect conversions among them. If the priests of the Czar, whether they will or no, must obey a government, which to consolidate its political power by religious unity organizes and promotes missions, they show by their failure in the task assigned to them, that they are badly qualified for such work, and want what is indispensable for the conquest of souls—the grace of Jesus Christ. This defect is poorly supplied by menaces, cruelty, and the use of the knout. Yes, the knout is the terrible argument used by Russian missionaries to make converts and to keep a hold on a few neophytes. The Government was constrained to check their severity, as proved by the Report of the Synod in 1837.

One of these missions was carried on among a Catholic people in the reign of Catherine II. In the two first partitions † of Poland, she had promised "to the Roman Catholics of both rites the full freedom of

* *La Chiesa scismatica russa descritta secondo le più recenti relazioni del cosi detto Santo Sinodo.*

† *Manifesto di Pietroborgo*, 1773. *Trattato di Grodno*, 1793. *Può leggersi Martens: Recueil des traités de paix.* Tom. v.

their religion and discipline, and undisturbed possession of their privileges and of their Church property, with all rights thereunto belonging, protesting that neither she nor her successors would ever exercise sovereignty to the prejudice of the Roman Catholic religion of either of the two rites." In violation of this solemn engagement, the crafty and immoral empress cruelly persecuted the faithful. Some, yielding to fear, and some to seduction, apostatized; whereupon the Russian priests announced the conversion of an entire parish, expelled the lawful pastor, and appointed a schismatical priest in his stead. If the parish priest, unwilling to abandon his flock, resisted, he was imprisoned or banished to Siberia, and his goods were confiscated. In this way many parochial churches were taken from the Catholics; and in course of time many families were drawn into error. When Monseigneur Bielanski, Bishop of Kamieniecz, ordered his priests to celebrate in their own houses or in the domestic chapels of the nobles, Catherine was furious, and deprived, as far as she could, the prelate of all jurisdiction, and made it penal for any one to obey him. The Catholics, still refusing to attend schismatical service, were flogged, imprisoned, exiled, and robbed of their possessions. The Emperor of Austria pleaded in their favour, but only with the effect of making their condition one of greater oppression. Seeing what the Poles suffer in our own time,* when Russia has made some progress in civilization, we may easily imagine how hard was their fate in the past century.

* *Persécutions et Souffrances del'Eglise Catholique en Russie par un ancien conseilleur d'Etat de Russie.* Paris, 1842.

Though Paul I. relaxed the severity of the Penal Code, the persecution still continues, and the details of it may be read in the Italian work of Father Theiner.*

We come now to the Protestant Missions. For a long time the disciples of Luther and Calvin were unmindful of the precept of our Lord: "*Euntes docete omnes gentes*," proving thereby that they had not the spirit of the Gospel, and were not true disciples of Jesus Christ. It was in the eighteenth century, but more particularly in the present century, that the Protestants made a movement for the conversion of the heathen. With this view, they formed many societies; the principal institution of this kind was the colossal Bible Society, founded in London in 1804, with immense pecuniary resources. Every former effort was fruitless, as was acknowledged in 1831 by Dr. Milnor, at a meeting of missionaries in London.

Are these new missionaries touched by the sacred fire which Jesus Christ brought upon earth? Does the Holy Ghost keep it alive among them as among Catholic missionaries? Trustworthy and disinterested travellers describe them as differently inspired. One of the most recent of these witnesses is Monsieur Larminat.† "What is a Protestant missionary? He is a doctor, a man devoted to industry and commerce; he is master of a school and head of a family, without charity, without zeal in his work, without unction in his preaching. Protected, salaried, he never wishes

* *Vicende della Chiesa Cattolica di ambedue i riti nella Polonia, e nella Russia da Caterina II. sino a'nostri di*, &c.

† *Journal d'un officier de marine. 9 Novembre*, 1851.

to withdraw from the place where the flag of his nation affords him security. The man who was a pauper in his own country becomes a person of importance, and his first thought is to enjoy his fortunate position. His house, always the finest, is provided with the best European comforts; and when he has preached his sermon or taught his school, his conscience is at rest. He is not the father of his flock, nor friend, nor guide, nor comforter, but a severe critic and a haughty and avaricious master. But the congregation must bear with these hypocritical and detested ministers, under penalty of war and ruin."

Are these Apostolic men, successors and imitators of the Twelve, sent by Jesus Christ to all nations? Facts supply the answer. We wish, however, to bring out more fully the contrast between these hirelings and the devoted self-sacrificing missionaries of the Catholic Church. The Protestant missionary is not only well paid himself, but he receives six thousand francs annually for his wife, and five hundred francs for each of his children.* On arriving at his station, he selects the richest part of the land, giving to the natives, by way of compensation, some fire-arms or trinkets.† Their principal aim is not the preaching of the Gospel, but to make a fortune for their children, and to establish them as rich proprietors, or great merchants.‡

How do these apostles of heresy display their zeal? By scattering thousands of Bibles, without note or

* *Gazetta ecclesiastica di Berlino*, 1840, No. 68.

† *Gazetta Universale di Augusta*, 1843, No. 87, *e cita il Times.*

‡ *Nella Gazzetta ed anno suddetto*, No. 103, e riporta una lettera di Londra.

commentary, mutilated, and corrupted in many places. This indiscriminate distribution of the Sacred Word exposes it to profanation by the idolaters, and, as is shown by the Protestant Wix in his work, published in London in 1819, engenders a vast system of religious indifference. Each sect interprets the Word in a sense favourable to its particular errors, and the result is a Babel of contradictory beliefs, which leads to religious indifferentism, the greatest bane of society. It is useless to ask how many converts have been made; for, according to their own statements, collected by Cardinal Wiseman,* their sermons produce no effect. This sterility still continues, notwithstanding their vast material resources, and the wide sphere of their missions. The *Times*, deploring this failure, adds: "In the Presidency of Bombay . . . there are fifty Anglican missionaries, and we scarcely hear of a single conversion. The island of Bombay has a native population of about five hundred thousand, subject for about two hundred years to England. And yet at this moment there are only six communicants, or Protestant adults, natives of Bombay. Yes, this is a deplorable result, and should make us blush, when we think of the immense and durable success of Jesuit missionaries."† Sometimes a European journal gives an account of some wonderful success of a Protestant foreign mission, but when the statement becomes known in the place where such triumphs are reported to have taken place, it is laughed at. Such was the case when

* *La Sterilità delle Missioni intraprese dai protestanti per la conversione de' popoli infedeli.*

† L'egregio Canonico Ortalda riferì questa confessione del *Times* nel suo opuscolo sulle *Missioni Cattoliche.*

the minister Spencer announced conversions by the thousands. When this assertion was known in Madras, it was completely refuted as a falsehood in the *Catholic Expositor* of that city. Their pretended triumphs in Oceanica have been largely discounted by several navigators who visited those islands, and among others by Captains Kotzbue, Byron, Becchey, and Waldgrave. Even the population of the Sandwich Islands and of Tahiti has rapidly decreased under the control of the Methodists.* The few conversions that were made were not of long duration; they were not the result of sincere conviction, but of worldly interest.

The Missionaries of the Reformation carried with them an anti-Christian and anti-social spirit. Monseigneur Charvaz,† Archbishop of Genoa, proves this by evidence supplied by Protestant witnesses. They made incessant war on the Catholic missionaries, and grossly caluminated them. In Sandwich the Methodists went much farther—they banished the Fathers Alexis Bachelot and Patrick Short, and subjected the Catholic converts to the harshest treatment.

However ready the Protestant missionaries were to persecute, they were not prepared to encounter persecution. So long as they were under the protection of an European flag, they were singularly intrepid. But this ægis removed, they shrank from peril. Who has

* Osserverò solo che la popolazione indigena dell' arcipelago di Sandwich, la quale secondo it censo fatto dagli stessi Protestanti nel 1822, era di 142·050 anime, discese nel 1852 a 130·319, e nel 1839 si ridusse a 108·179 soltanto.

† In una nota assai erudita della sua pastorale *intorno alle mene de' protestanti, publicata il di* 8 *Aprile*, 1854.

heard of these timid apostles of heresy risking their lives in Tonquin, Cochin-China, or the Corea? There is not a single part of the wide earth which has been stained with the blood of a martyr of the Protestant, or of the Greek, Church. It would be folly to assert that the Greek Patriarch,* and other members of the Synod, who were barbarously put to death at Constantinople in 1821, were martyrs for the Faith. They were merely the victims of a political vengeance, which the massacre of Mussulmans by Greek insurgents had provoked. It is only the soldier of the Catholic Church who sacrifices his life for Jesus Christ. The number of Catholic martyrs is increasing every day. In Tonquin, during the last persecution, which lasted for sixteen years, all the bishops and many priests and laymen received the crown of martyrdom, as faithfully recorded by Father Albert Guglielmotti.† In 1851, Father Schœffler, and in 1852 Father Louis Bonnard, were added to the number of those who witness unto the shedding of their blood. In Cochin-China, Father Philip Minh was martyred in 1853. Even in China, where the penal laws against Catholics have been modified, the list of martyrs is annually increased by the implacable tyranny of the mandarins. In 1851, Father Vachal and his Chinese Catechist were scourged, imprisoned, and starved to death.

Thus have the priests of the Catholic Church announced the good tidings of the Gospel in both hemispheres. And these Catholic missions will con-

* Parole de l'Orthodoxie, &c.

† *Memorie delle missioni cattoliche nel regno del Tunkino. Roma*, 1844.

tinue till the empire of the Son of God shall be universal, and all nations bow before the Cross. Already have our intrepid apostles traversed unknown seas, and journeyed by paths untrodden by Europeans, and ascended rivers hitherto unexplored. Whilst the great European powers menaced Japan with their fleets, and insisted that its ports should be thrown open to European commerce, Catholic missionaries silently advanced from the Corea, and passed on from island to island, till they reached the frontiers of that formidable empire.

We pray, for prayer is the earnest expression of affection for our unknown brethren, that the whole world may be converted, and that Japan, and Russia and England may return to the true Church, and that all the human race may be united in the profession of one Faith, under one pastor, the Sovereign Pontiff, the successor of Peter, and Vicar of Jesus Christ.

CHAPTER XXIV.

CHARITY FOR THE DEAD.

The great Catholic dogma of the Communion of Saints, the complement and crown of the relations of fraternal charity, is exhibited in works of mercy of another kind —in prayers for the dead, or supplications for those who, having departed this life in the grace of God, yet require to be purified by the pains of purgatory. This wonderful alliance between heaven, earth, and purgatory, is made up of three great branches of one society, having Jesus Christ for its King, its Founder, and its Life. The saints in paradise intercede for the faithful on earth. The members of the Church militant share in the good works of all, in the general fruits of the Mass and in the other treasures of the Church. They invoke the intercession of their brethren already enjoying the Beatific Vision, and participate in their merits. Both alleviate the sufferings of the souls in purgatory, the one class by their suffrages, the other by their prayers. The suffering souls pray for their living brethren, and, when themselves delivered, augment the joy of the saints by sharing in their glory, and assume the quality of advocates for us, especially for those who have had a share in hastening their release.

By this interchange of charity, having for its basis

the merits of Jesus Christ, the Catholic Church not only consoles those who suffer on earth, but extends her benevolence to her children beyond the grave. The Greek schismatics, it is true, also pray for the dead, but so altered the dogma of purgatory that in two Councils of Reunion—those of Lyons and Florence*—they were obliged to make an explicit confession of their faith on that head. In the second of these councils, at which Isidore, Metropolitan of Russia, assisted, when the controverted points came to be discussed, the Patriarch of Constantinople, who was sick and dying, would not await the issue, but made a profession† of faith, declaring expressly that he believed in the consoling doctrine of purgatory. The Greeks having once more rebelled against the See of Rome, were punished by the invasion of Mahomet II., and have fallen more deeply into error. How far they are now removed from truth and are in contradiction with their former belief in regard to purgatory, may be seen in the *Civiltà Cattolica*,‡ where the open denial or

* Concil. Lugdun. Ses. iv.—Acta Conc. Florent. Ses. x.

† It will be gratifying to see this important, yet little known, document. "I, Joseph, by the divine mercy, Archbishop of Constantinople, the New Rome, and Œcumenical Patriarch, finding myself in immediate danger of death, and ready to pay the common debt of nature, write and sign, with the grace of God, my last sentiments, in order to make them known to my children. I declare, then, that I believe and receive all that is taught by the Catholic and Apostolic Church of Jesus Christ in ancient Rome. I confess that the Pope of ancient Rome, the most Holy Father, Sovereign Priest and Vicar of Jesus Christ, has been constituted for the security of the Catholic faith. I believe also in a place of purgatory. In faith of which I sign this Act, in the year 1439."

‡ Nel volume vi. della seconda serie, pp. 47, e 48.

strange corruptions of the dogma by the Russo-Greeks are noted as out of harmony with their boasted charity for the dead. As to the Protestants, they reject the doctrine entirely, as may be seen in Calvin's works.* Moehler† has learnedly shown the absolute contradiction on this head between them and Catholic belief. What will these heretics, who boast of their learning, say to Epiphanius, who reproached Arius with teaching, among other errors, that it was useless to pray for the dead. Melancthon felt the force of the objection, and attempted, but in vain, to solve it, as is shown by Petavius.‡ Heretics are not only unreasonable in their error, but cruel also in rejecting a doctrine which appeals to our warmest sympathy with distress.

The doctrine of purgatory, which, as Chrysostom states, was taught by the apostles themselves, is that of the most ancient Fathers, Tertullian, St. Cyprian, St. Cyril, and many others cited by Natalis Alexander,§ and was professed from the beginning and constantly held by the Roman Church. This tender mother never ceases to invoke the mercy of God on those who endure the pains of expiation, and in all her liturgies prescribes a commemoration of the dead in the Holy Sacrifice. From the most remote antiquity a proper Mass for the dead has been ordered, as is proved by the learned F. G. Mone in a recent work, in which he treats of the African Mass from the second to the fifth century.§ This doctrine is declared in many councils. It

* Institut. l. ii., c. v., §. 6.

† Symbolism, c. iii., § 23.

‡ Oper. S. Epiph. vol. ii.

§ Hist. Eccles. Dissert. 45.

|| Lateinische und Griechische Messen ans dem Zweiten bis Sechsten Jahrhundert, 1850.

is enough to refer to the 49th Canon of the Third Council of Carthage, held in 253, which recognised the inspiration of the Books of the Machabees, and confirmed the ancient Christian practice of prayers and sacrifices for the faithful departed. St. Augustine states that the faithful offered sacrifice, prayers, and good works, for the repose of the dead. The epitaphs in the Catacombs furnish irrefragable proof for the ages of persecution. Within the last four years Christian archæology has been enriched by one of the most precious mortuary inscriptions, through the perseverance and skill of Father Marchi and M. Rossi. It was found in the cemetery of St. Sixtus* General supplications throughout the Church and an infinite number of Masses were offered, as the historian Eusebius has recorded, on the occasion of the death of Constantine—fervent expiations for the soul of the prince who exalted the cross and put an end to persecution.

It is touching to hear the Attic Chant of St. Gregory Nazianzen, in which he relates his fidelity in offering the victim of the New Testament for the dear souls of his parents. We admire the eloquence of Ambrose in his eulogies on the deceased Emperors Valentinian, Gratian, and Theodosius, addressing their souls as if present, and giving them an assurance of his continual prayers and intercession for them in the celebration of the divine mysteries. Let their tombs, he exclaims, be embalmed with the odour of Jesus Christ, and not

* BENEMERENTI SORORI BONOSÆ IN PACE $\frac{P}{X}$
VIII. CAL. NOV.
DEUS CHRISTUS OMNIPOTENS
SPIRITUM TUUM REFRIGERET IN $\frac{P}{X}$

bedecked with flowers. St. Augustine offered the holy Sacrifice for his holy mother St. Monica to bring her repose, should she be detained in an expiatory prison, and from his inmost soul breathes forth those tender prayers which are to be found in his Confessions.

Such, too, was the practice of all Christians. The large alms given to the poor at funeral services were designed not only for the relief of distress, but also for the spiritual aid of the deceased. Pious legacies were left for the same purpose, as Eginhard relates of Charlemagne, who divided his patrimony into various parts, ordering that "one-third be given, as is the Christian usage, for the benefit of the poor."*

When this usage fell away, and an increased number of Masses was substituted, there were many reclamations by learned priests, and especially by Jonas,† Bishop of Orleans. He declared that Holy Mother the Church not only offers the Sacrifice of the Altar for her deceased children, but for the same object makes an offering of alms of every kind—hospitality to pilgrims relief of the distressed, ransom of slaves, and every other work of mercy. These facts prove the perpetuity of the doctrine of purgatory, and of faith in the merits of the great Holocaust of the New Testament. In our own time there are numerous legacies for Masses and for the relief of the poor. In the latter case these alms are given with another object than the mere succour of the living, being also designed to be applied by way of suffrage for the happy repose of the dead. "I die

* Tertia, consueto Christianitatis more, in usum pauperum erogaretur In Vita Carol. M.

† De Instit. Laicali. l. iii., c. 15.

poor," said the famous Duke of Baylen; "if I had wealth to bequeath, I would have it expended on the sick and the poor." Similar sentiments have led to the erection in my diocese of houses for the relief of misery of every kind.

I claim the indulgence of my readers if the subject in hand, vividly reviving the memory of my dearest friend, my former Bishop, Cardinal Cæsar Nembrini Gonzaga, urges me to pay a tribute of affection and sorrow to this victim of charity, and to repeat here the words addressed by him to me, when, charged with a a commission from Gregory XVI., I was setting out for America. The scene was touching, and both of us shed tears. He said: "We meet no more on earth. When you shall have crossed the ocean and shall be assailed by such tempests as are caused by human passions, I shall have ceased to breathe. On your return you will embrace my brother, and those priests who now surround me—friends of yours, but I shall be consigned to the tomb. You know that I offered my life to God for the spiritual good of my people, and I hope that God in his goodness will accept my poor holocaust. I consecrate to my deceased diocesans all the property I possess; the poor shall be my heirs; I have provided for this in my will. I hope that the Divine Mercy which bled on the cross will receive my soul. I also commend it to your charity." I was profoundly affected, and could only respond with tears and sobs. Alas! his words were prophetic. We met no more. His pure soul is, no doubt, now numbered among the elect in that kingdom where nothing defiled can enter. And I pray to my dear good father, surrounded with the rays

of the Divinity, to look down upon me with tender compassion, and renew within me his own spirit, that with his assistance I may be made an instrument for relieving both the living and the dead, and become like him a victim of charity. To procure suffrages for brethren who slept in Christ, churches were erected, confraternities established, annual sermons delivered, indulgences granted, and a day for the commemoration of all souls solemnly appointed by the Church. To the present day there exists an ancient pious privilege in the kingdom of Arragon, extended by Benedict XIV.* at the prayer of Ferdinand VI. and John V. to all the Spanish and Portuguese dominions, in virtue of which every priest can celebrate three Masses of the Dead, on All Souls' Day, one only for a honorarium, the other two directly and exclusively for the faithful departed. I have seen this usage piously observed in those American States that formerly belonged to Spain and Portugal; the churches being crowded with fervent supplicants who offered earnest petitions and Holy Communions for the repose of the dead.

I have witnessed many storms in the political and religious world, and have seen altars pulled down and religious foundations destroyed, but I have never known Catholic charity to forget the duty it owes to deceased brethren. Everywhere new foundations have been created and new legacies bequeathed. The ravages of impiety disappeared, and the souls in purgatory found hearts ready to make generous sacrifices for their deliverance. The dogma of purgatory, which shows at

* In the Constit. *Quod expensis*, 26 Aug., 1758.

once the mercy and justice of God, is a great consolation in the hour that deprives us of those who are nearest and dearest to us. It is consoling to find that we can still relieve those whom we have lost. The mother, who weeps over her dead child, is sustained by the hope which faith inspires that her prayers may be the means of procuring for her lost one a nearer approach to the endless bliss of those who enjoy the Beatific Vision. We may refer to an instance of recent occurrence, which will serve to illustrate this view. A Protestant lady lost her husband, a Catholic mother a dearly beloved son. The mourners met. Whilst the mother was consoled by the belief that she could still render spiritual assistance to her child, and was comforted by the visit of a priest, who engaged to offer the Holy Sacrifice next morning for the repose of his soul, the afflicted Protestant widow felt that these sources of relief were cut off from her by the principles of her creed. Had this distressed Protestant lady known that Tertullian,* who was born about the middle of the second century, inculcates the duty of a Christian widow to pray for the soul of her deceased husband; that St. Monica and several holy widows, as history records, prayed continually for their defunct consorts; had she known what was written by the great Catholic historian of England, Dr. Lingard, on the famous case of the Widow Woolfrey, in 1838, arising from the character of the monument she had erected to the memory of her husband, she could not have hesitated to abjure a false and heartless religion and become a

* De monog. 531.

member of the Catholic Church, in which the bonds of affection are so strong that even death cannot sever them, and whose children are united in an all-embracing and enduring communion, over which God presides and to which He imparts the radiance and warmth of his holy charity. As we have said enough for our present purpose, we conclude by observing that many Protestant writers have expressed a desire that the doctrine of purgatory should be revived. We may mention Koeppen,* Horst,†, Brown,‡ Tschirner,§ and Wix.‖ The last-named writes: "The use of prayers for the dead, which is of apostolic antiquity, seem to be admirably suited to the ends of religion. It is a practice which preserves the conviction of immortality. It removes the shroud from the sepulchre and maintains affectionate relations between this world and the next. It is probable that if we had not abandoned this devotion there would be less scepticism and incredulity than we have now to deplore."

* Filosofia del Cristianesimo, vol. ii.

† Misteriosofia

‡ La Religione d'un medico.

§ De Sacris Ecclesiæ nostræ publicis caute emendandis.

‖ Considerazioni sulla necessità di tenere un concilio della Chiesa Anglicana, e di quella di Roma.

CHAPTER XXV.

PHILANTHROPY.

THE impious philosophy of the eighteenth century, so destructive of all morality, sapped the very foundations of charity. This virtue, having no place in ancient paganism, should also be excluded from modern paganism, of grosser unbelief, since to Jupiter of the Capitol succeeded the goddess Reason, personified by a shameless woman, who, horrible to narrate, was enthroned on the altar of the Queen of Heaven. This perfidious philosophy found it necessary, in order to secure the adhesion of the multitude, not only to stir their passions in the name of liberty, but to amuse and delude them with some substitute for that noble spirit of Christianity which for ages conferred so many benefits on society. That substitute was philanthropy, a human invention based on pride and a hatred of God, and a cruel fraud by which the shadow was given for the substance.

Let us look this philanthropy in the face, observe its tendencies, study its movements, and hear what its promoters have to say for it. Let us take Helvetius, the author of "De l'Esprit," or Tingot, a peerless philanthropist, or Condorcet, "the friend of indefinite progress." These men assailed with savage frenzy the institutions of Christian* charity as opposed to public

* Testam. de J. Mélier, ch. 6. De la félicite publique.

order and the good of society, from giving countenance to sloth in individuals and running counter to the interests of the community at large. And Condorcet is the author of the sentiment as false as it is odious: "Compassion for man is a weakness, unless it has for its object the general good." Monseigneur de Boulogne, Bishop of Troyes, thus describes the system: "It is only persons of narrow views and weak minds who think of individual distress, or feel any compassion for the tears of each several sufferer. The grand secret of philanthropy is to interest itself in the species, and hold no account of the members of which it is composed. The masses only are to be cared for; let every individual perish unheeded."*

The sympathy of these men for the miseries of the human race and their lamentations for the enslaved condition of the people, are hypocritical jargon and falsehood. Rousseau describes these philosophers as loving the Tartars, but not their neighbours. Would that they only loved them not. They detest and cruelly persecute the *servum pecus*, when not supported by them in their treason and impiety. "Modern philosophy," adds Rousseau, "breaks the bonds of esteem and benevolence that bind men together in society . . . Man moulded by it is neither friend, nor citizen, nor a human being—he is a philosopher!" †

Philosophism and revolution erected a throne for philanthropy in France; and the images of the most

* In an article published 1st January, 1797, on the occasion of Suppression of the Religious Orders in Belgium charged with the care of the poor.

† Pensieri, p. 123.

celebrated rationalists and sceptics were venerated as those of demi-gods. Among those statues in the Louvre, that of Vincent of Paul finds a place. Wherefore this sacrilegious apotheosis? Was it perchance intended to deceive the people, by numbering among the philanthropists a true friend of humanity, the best of citizens, and the greatest benefactor not only of France, but of the world? Folly, indeed! His presence was a protest against their doctrines, and the keenest satire on their principles.

In the midst of its triumphs, and its divine honours, and before the reign of terror began, what were the benefits conferred by philanthropists on society? Pious ladies, devoted to the care of the sick, were publicly whipped in the streets. The celebrated Burke, addressing the English Parliament, said: "These hapless ladies, devoted to the most sublime duties of religion, and of charity to suffering humanity, have been dragged through the streets, and scourged by the rulers of the French nation. Such an outrage, which, even in savage nations, would be avenged, was not punished nor censured in France." The Sisters of Charity—the most useful society on earth, according to the Protestant Necker, for relieving suffering humanity—were insulted and expelled from the Houses of Mercy. Philanthropy vented its frenzy also on the Sisters of that Geneviève, who, when all other attendants deserted a patient affected with a loathsome disease, chained herself to his bed, lest she, too, might desert her post, and watched the sick man for two months, till God in his mercy, to reward her heroism and her prayers, restored him to health. Thus, these angelic virgins, honoured and

respected by Russian schismatics, by the Protestants of England and of the United States, and even by the Mahometans, were insulted and dispersed by the philanthropists of France. The Institutes of Charity were transferred to the charge of men and women more intent upon enriching themselves than relieving the inmates. The deplorable change was described, in 1797, by Monseigneur de Boulogne, who points out the dangers resulting from the attendance of mercenary nurses of doubtful virtue, and of other hirelings who scruple not to defraud the patients that they may enrich themselves. He laments the exclusion of the generous and devoted sisters from the hospitals, and the introduction of venal nurses to supply their place. If philanthropy were allowed to have its way, the ruin of the Asylums of Mercy would have been complete. This evil was averted by the First Consul, Napoleon, who recalled the expelled Sisters of Charity. Such were the fruits of philanthropy in France. And wherever this parody of charity extended its sceptre, there we find the same abuses—hospitals without attendance, asylums of old age closed, orphanages in decay, the food of paupers withheld, monts-de-piété destroyed, legacies to the poor misappropriated, and a great increase of misery.*

* We see an instance of the kind in Spain. No sooner had the philanthropists come into power, than a law was passed withdrawing all means of support from six Universities, one hundred and one Houses of Refuge, two thousand one hundred and sixty-six hospitals, without counting the enormous spoliation of the clergy, of seminaries, of the building and repairs funds of one hundred and twelve collegiate churches and of twenty thousand parishes, and reducing thousands of persons to want. By the same legislation, the Hospitallers of St. John of God, and three houses of missionaries for the Philippine Islands, not included in the

Philanthropy which disdains to visit the sick and the homes of poverty, boasts of consulting for the good of the people, and of having educated a useful class, known as Economists. However specious and attractive the theory of this school may seem, it does not bear the test of a searching examination, and when reduced to practice has proved a miserable failure. The Gospel is the source from which anything that is good in the theory is derived; and Catholic economists, with a full knowledge of the laws of supply and demand, of production and consumption, have come to the conclusion that happiness is sought for in vain in this world of trial and suffering. It is the duty of all to labour—of those having wealth to relieve distress by employing those who are capable of working, and by giving alms to those who are not. This is the economy of the Gospel which establishes a harmony between wealth and poverty, and, from a sense of duty and a feeling of charity, provides for the public good. This is not the system of philanthropic economists, who would falsify the word of God,* and say to man: "You ought to be happy on earth; happiness consists in the enjoyment of riches: therefore your first object in life should be to enrich yourself." Now, how does this system work?

previous Decrees for the Suppression of Religious Orders, were cruelly ostracised; even the Sisters of Charity were not spared. Of Switzerland, the *Civilta Cattolica* has lately written: "Pauperism is increasing to an alarming extent. In the Canton of Argau, there are eighteen thousand paupers thrown on the revenues of the State, and costing, in 1851, 403.629 francs. And observe, that this Canton appropriated more than 7,000,000 belonging to the Religious Orders, with pauperism as the result of such sacrilegious robbery."

* Genes. iii. 19.

In society there are two classes—the wealthy, who live at ease and in luxury, and the poor, who are starving, or in great distress. How is wealth often acquired? By usury and fraud, by heartless oppression of artisans and peasants, and unpitying neglect of the wants of the poor. Hence, by a terrible reaction, the masses rise up and proclaim the sovereignty of the people, seize on the public funds, and bring ruin on a nation. Such a state of things has occurred in France, where the vast patrimony of the clergy, the treasures of the churches, the royal possessions, and the estates of the exiled owners were seized. With all these resources, and with the plunder of conquered nations and increasing taxation, pauperism, so far from diminishing, is more alarming than ever.

It is important to become better acquainted with philanthropic economists, the boastful benefactors of humanity. Some of them have no concern for the poor, as if these did not belong to the human race; others insist that a Government should not charge itself with any works of charity. Some exaggerate the vices of the poor, among whom we find great examples of virtue, and would allow orphans to die of starvation. Some go farther, and from their hatred of the poor are rejoiced when pestilence or war consigns great numbers of them to the grave. The most inhuman of this class was Robert Malthus. This philosopher would withhold relief from foundlings, and prohibit marriages. Such atrocious principles make us shudder. Malthus is a philanthropist, a lover of ease and affluence, and a hater of poverty and of paupers. But there are other philanthropists of opposite views, who consider that the prosperity of a nation is to be

estimated by the number of births. Applying the rule relating to the multiplication of flocks and herds, they denounce clerical celibacy, and religious life. Here we may pause, for the high-sounding phrases of economical philanthropy serve only to prove the impotency of those who promote it to contribute to the happiness of the people, and their profound hatred of true Christian charity.

Philanthropy has pretensions which must be disallowed. Men of science and patriotism have written on education, agriculture, botany, commerce, and the mechanical arts, and thereby conferred great advantages on society. To these services philanthropy modestly lays claim. But history demurs, and ascribes the merit of such services to men who were at the same time devoted to the promotion of practical science, and to the service of God. These pretended philosophers, in 1796, finding that men were not yet prepared, especially in Italy, to plunge into the abyss of atheism, formed, under the auspices of the Directory, with Laréveillère-Lépeaux as leader, the sect of Theophilanthropists. It consisted of a small number of heads of families, augmented by the accession of some married priests, of old members of the clubs, and some parliamentary orators. In Paris it extended to ten parishes, and to some towns in the provinces. It published a "Manual of Theophilanthropists," inculcating the doctrines of the existence of God, and the immortality of the soul, but otherwise replete with errors, ably confuted by Joseph Vogli, of Boulogne. In 1802, Bonaparte prohibited the public exercise of their worship in the churches. This did not result in their

suppression. Even at this day many of them boast of being honest men, who believe in God, and love their brethren. Philanthropy, adopted by Atheists and Deists, must relinquish its claims to be associated with the real benefactors of society, and look for fitting companionship only among those who, during the past century and the present, have conspired against the altar and throne, and every other foundation of public security. Let us see what are the principles that guide, and the results that attend, the action of each school of beneficence—the Catholic school and the school of modern philanthropy. The Catholic principle, that we must love our fellow-men for the love of God, whilst having, as it were, the efficacy and inexhaustible fecundity of omnipotence itself, establishes a wonderful harmony between nobles and plebeians, rich and poor, learned and ignorant, citizens and strangers. The whole human race becomes one great family. Philanthropy, on the contrary, by substituting man for God, has adulterated and irreparably weakened the virtue of fraternal charity, by depriving it of that quality which elevates it to the heroism of supernatural actions, and by confining it to the narrow sphere of natural sympathies and interests. It would be a great misfortune if this counterfeit of charity were to be accepted as a substitute for the genuine virtue. For even when working within its own contracted lines it is interrupted, retarded, and obstructed by the slightest obstacle. For what is this much-boasted philanthropy? It is *I*, nothing but *I*. It is the mean worship of the principle of concentration, of tyranny, of antagonism, of self-love. So true is this, that it is readily admitted by some of

those who avow and propagate the doctrine. With reference to it, Rousseau writes: "Let all men promote *my* interest, even at the sacrifice of their own. Let everything be centred in *me*. Let the whole human race perish, if needs be, of want and misery, that *I* may escape pain and famine even for one moment. Such is the language of a consistent and logical infidel. Were he to hold language of a different kind, he must be a liar or a fool."* We find him denounce, some few pages before, the philanthropy of the literary and scientific men of his day in the following terms: "Religion has had a humanizing effect on the manners of the people. This change could not be attributed to literary culture, for when literary culture flourished most men were not improved. This is proved by the cruelty of the Athenians, and of the Roman and Chinese emperors."†

Compare the results of philanthropy with its principles. Rarely does the hand of a philanthropist give alms unless to effect a riddance of some importunate or loathsome mendicant. When some sudden calamity occurs, a ball or a theatrical entertainment is got up, and the proceeds are ostentatiously applied to the relief of distress. Philanthropists can be liberal at times—when promoting the wicked object of their association. They subsidize soldiers, who are either killed in revolutions or sent to the galleys, leaving their families in misery. Then in seasons of great distress they meet in committees, open subscriptions, write stirring articles on the necessity of giving relief, and blame the apathy of the magistrates.

* Emile Tome iii., p. 191. † Supra, p. 183.

But here their charity and patriotism begin and end. They never retrench their expenditure on costly viands and choice wines. They fly from the city if pestilence breaks out, or lock themselves up in their homes with every precaution against the danger of infection. If the notes of war are sounded, away they run in all haste, leaving the wounded and dying to shift for themselves. Do we exaggerate? Let them prove that their deeds contradict our statements. Let them show us some one of their sect acting like Cardinal Andrew Giovannelli in 1766, who, during a famine, exhausted the granaries* of the monasteries, and incurred large debts to meet the distress. Let them name one who risked his life to save others, like the thirty-three Sisters of Charity who arrived, in 1852, at Rio Janeiro, and, when advised not to enter the hospitals, then filled with pest-stricken patients, generously replied: "We are resolved to die at our post; it is our duty to relieve those who suffer, and we are come here not to fly from danger, but to confront it." They immediately commenced their work of heroic charity, in the discharge of which seven of these holy women lost their lives. Have they a single example of heroism to produce from among them like that of the Abbé Denys, who, on the deplorable night of the 4th of December, 1851, in Paris, exposed himself to the greatest risks, that he might administer the comforts of religion to the wounded and dying. No, for such instances of true humanity are only to be met with in those whose hearts are inflamed

* The revenues of the monasteries, before their suppression and spoliation, were wont to be employed in relieving the distress caused by any great public calamity.

with the love of Jesus Christ, that is, in the children of the Catholic Church; in a word, among those whom philanthropy hates and calumniates.

If in this sect egotism and a negation of every benevolent feeling are the characteristic features, what have they to boast of? They claim as their own the reclamations of the Roman pontiffs against slavery, and have the hardihood to exalt themselves as the first authors of the emancipation of the negroes. They curse the chains, which they say hang round the necks of Christian states under the sceptres of kings, and excite the people to pull down thrones and transfer authority to the devoted advocates of a nation's rights. They attack religion in a thousand ways, and declaim against its ministers as tyrants, that they may get possession of the property of the Church and enrich themselves. They blaspheme the Papacy, because, as Proudhon acknowledges,* "if the principle of authority were destroyed in its source, power would be only a chimera and the state a fiction;" and these fine philosophers could, by plunging the world into a monstrous anarchy, bring it under their control. It would not be difficult to prove that the object of these sophists is personal aggrandizement, and that the imposing terms of *country*, of *liberty*, *equality*, and *fraternity* are to be rightly interpreted as equivalent to *place* for *me*, *honours* for *me*, *wealth* for *me*. By such specious yet hollow political cant the credulous, the vulgar, and the restless are deceived and induced to hope for a change of fortune in revolutionary movements. It is the very idea of Rousseau, who describes

* "The Confessions of a Revolutionist," p. 304.

the philosophic spirit (and the same is true of the philanthropic) as "excessively self-loving, and hostile alike to the Government and to the people."

With this evidence against them, the philanthropists continue to proclaim themselves as the only true benefactors of humanity, and repeat with irksome pertinacity that Christian charity wastes its time and resources in relieving individuals without improving the condition of the mass of the people. It is a base falsehood, an odious calumny. The charity of Christ is not made up of vain and hollow ideas; it does not expend itself in words which flatter and deceive, but it brings relief when needed. And is not the succour given to each individual, who is an object of charity, in reality relief given to the collective body of the sufferers? or can masses be relieved, if individuals of whom they are made up be neglected? As to the general interests of society, let the sophists remember that Europe was saved through Catholic charity from ruin by the barbarians and Saracens; that slavery was abolished, America and Oceanica civilized, by the same agency. Buffon, on this head, gives the following testimony: "The Catholic missions have gained more men in the barbarous nations than the victorious armies of those princes by whom they have been subjugated. It was in this way that Paraguay was acquired. The ferocity of the savages was subdued by the gentle charity and good example of the missionaries. The savages often came of their own accord to learn a law that made men so perfect. The greatest glory of the Jesuits is to have civilized a nation of savages, and to have laid the foundation of an empire with no other arms than those of virtue."

Montesquieu observes : " The Society of Jesus has drawn out of the woods a scattered race, clothed them, and provided them with means of subsistence. It repaired the devastation caused by the Spaniards, and commenced to heal one of the greatest wounds ever inflicted on the human race. It will be always a great blessing to govern men by making them happy." Let the philanthropists name any works of theirs like to these. They cannot do so. But they can point to the links of charity they have broken, to the civil wars they have stirred up, and to the ruin of states which charity made durable and glorious.

The genius of philanthropy, as one of its disciples declares, is at once destructive and creative—aiming at the extinction of the past in order to lay the foundations of future happiness. It prepares to-day a radical transformation which will produce the wonderful fruits of liberty and perfect equality. Now what are the elements of this glorious future, of this golden age? They are summed up in the theory of progress, conceived in the past, and evolved in the present, century, and greatly extolled by the philanthropists.

According to this theory, there is an immutable law of nature, in virtue of which humanity, from the first moment of its existence, tends incessantly to an indefinite perfection, gradually approaching it till it ultimately reaches the goal. There is, indeed, something grand and sublime in contemplating humanity as a whole, advancing, under the guidance of Providence, to its pre-ordained end ; and this is the high idea that Bossuet has developed in his Universal History. His lofty conception exhibits for our admiration the con-

nected designs of God with regard to religion, and the continuous chain of human events, and points to the conclusion that one day the whole human race of Adam shall bow to the Cross, and receive the grace of conversion. This would be a real progress, since Christianity alone shows us the way that leads to eternal happiness. This, however, is not the progress which the philanthropists speak of. They mean an indefinite earthly happiness, to which the human race is incessantly and inevitably carried forward by an unlimited gradation of perfectibility. This specious sophism, though supported by an array of metaphysical arguments, is exploded by the plain facts of history. Let us call to mind the depravity of mankind in the time of Noah, and the consequent deluge of which no great philosopher of the present day entertains a doubt. If our destinies were regulated by the law of continual progress, it would be impossible for the descendants of Seth and Cain to have sunk to such moral degradation, and have incurred such a signal chastisement. The human race, springing from the Noachian stem, re-peopled the earth, and relapsed into corruption. The idea of the true God was lost. Paganism, which Jesus Christ alone could destroy, was an adoration of man and of his vices, or of creatures devoid of reason and of feeling. Everywhere the blood of victims—often human victims—was shed in honour of those vain idols. Again, the two-thirds of the human race were slaves. Are we to be told that during those long ages of idolatry, disfigured by every kind of barbarity, immorality, and stupidity, humanity was on the march to its noble destinies? Far from it; man, unmindful of the primitive traditions, went down from degradation

to degradation, from ignominy to ignominy, till God sent his only Son to raise him from the abyss, to redeem and save him. This is the true epoch of his real and immense progress, even in the purely temporal order. Hence it is that reformation of morals and of legislation, virtue, science, order, and fraternity accompanied Christianity, as invariable attendants. For this reason Montesquieu has remarked, "It is wonderful how Christianity, which appears only to look to a future life, is at the same time the source of our happiness in the present."

Suddenly an invasion of barbarians involved in one common ruin the remains of ancient civilization, and the glorious conquests of the new. The West succumbed to the hordes that poured down from the North. A little later the armed fanaticism of the Mussulmans conquered Asia, Africa, and a great part of Europe. It was the powerful virtue of the Catholic Church that saved Italy and Europe from a degrading servitude. It alone, by directing the prowess of Europe to the East, checked the fiery career of Islam, and kept it within limits, unhappily still too extended for the freedom of mankind. Do we find here any evidence of the famous law of progress? The victors of Lepanto had scarcely won their decisive battle against the Turks when the immortal Genoese discovered a new world, in which the marvellous progress of the human race was revealed in the degradation of tribes of naked savages and fierce and superstitious cannibals. Even in our day the Archipelagoes of Oceanica are inhabited by a degraded, stupid and savage race of men.

But they say, behold in Europe the conquests of in-

telligence advancing by ways untried, enriched by new discoveries, and illuminated by new and brilliant lights of science. I admire the great men of our age, but consider them in many respects inferior to the greater men of the past. Philosophy, for example, a science the most noble and useful of all, was, as every one is aware, at first defiled with sensualism, and next degraded by more debasing elements. In Germany it has become sceptical with Kant, the author of Critical and Transcendental criticism, and pantheistic with Fichte, Schelling, Hegel, and Strauss, the creators and the propagators of the philosophy of the Absolute, and of its development.

The Absolute, we are told, either develops its essence in the creation of the world, or in the nature and spirit of man. In the former case there is no creation properly so called, in the latter there is no infinitely perfect Being, no personal God, anterior to the world and distinct from it. In France, philosophy, as taught by Cousin, is an eclectic system, borrowed from Germany, specious but vague and absurd, resolving itself into pantheism, as is proved, from an analysis of its principles,* by Jouffroy and Damiron, two of Cousin's disciples, and by the learned and acute Abbé Maret. Other systems distinctly pantheistic were started as Saint-Simonianism and Fourierism.

The former holds man to be God Himself in the finite order; the latter confounds God with matter, giving Him

* In his preface to the "Thoughts of Pascal," Cousin in 1842, repels the charge of pantheism made against him, but has not, it seems, succeeded in completely justifying himself.

a body of fire, asserting that the world is eternal, declaring these two principles to be one, and by identifying with them mathematical science as a third principle, lands us in a Triad. The humanitarian school is blighted with similar aberrations. Leroux holds that God can create only from his own substance. Lamennais taught the same doctrine, with certain modifications. What an outrage, great God, to your omnipotence! What a retrogression of philosophy and civilization! The philosophy of Germany and France in the nineteenth century has unfortunately fallen back to the old pantheism of India, Egypt, and Greece, which struggled with Christianity and was overthrown in the conflict. Revived in Amsterdam by the Jew Spinosa, it fell again, and must ever meet the same fate, though it be supported by able men and specious sophistry. It is deplorable that whilst modern philosophers boast of progress and perpetual advancement, they have disentombed a system which annihilates personality, liberty, and human happiness.

Where, then, is the dazzling splendour of the new lights, where this boasted progress? More fortunate than our fathers, we must have discovered some great truth, moral, political, philosophical, which guides us to a knowledge of what is really and truly good, and enforces the observance of social duties. It is attempted to show that this discovery has been made in the progress of physical science. Undoubtedly, physics, astronomy, geology, chemistry, optics, mechanics, and in general all the natural sciences have had a wonderful development, and the multiplied and various applications of chemistry and physics, and especially of steam

and electricity, display the great power of man over the material world. The merit of these inventions I am willing to acknowledge. But it must, at the same time, be admitted that the germs and principles of these sciences were transmitted from antiquity, that some of the secrets known to the ancients have been lost, and that men of science in our day have vainly attempted to recover them. I am also compelled to state that whilst our material comforts and conveniences have been increased, there has been no moral improvement, in which the real good of the people is centred. These fine inventions will be really useful only when, united with a true philosophy in the domain of thought, and subordinated to the moral interests of society, they tend harmoniously to the wise ends for which society has been instituted by God. This union and this tendency will be a real progress indeed. It can only be effected by Catholic philosophy, which rests on the solid basis of truth, embraces all science, which it directs to its proper use and end.

Until this union is effected, all the advantages of modern science are of little benefit to the vital interests of mankind. An eminent French writer, thirty years ago, wrote as follows: "The progress of knowledge! Why, we are still in the rudiments of political science; we still raise discussions in our public assemblies about liberty of opinion and personal liberty. We are scarcely initiated in the art of education, of good legislation, of a good constitution—mysterious terms that embarrass us more and more as we ponder over them. What then! shall we confound discoveries, the work of time or chance, with true social lights which depend neither

on time nor hazard? Shall we repute our restless curiosity as a growth of intelligence, or hold that the love of truth consists in questioning everything and clouding it with words? What idea truly useful and great has issued from our alembics, or from our moral and political associations? Has society, recast in our laboratories, being improved by the process? Are our wars from being conducted on better scientific principles become more just? Has the perfection of optical instruments given us a clearer insight of our duties? Have all our systems and all our calculations preserved us from a single error, or folly, or disaster? Does our knowledge of insects enable us to control ourselves? Are our young men less licentious, less impatient of restraint, and less anxious to be rid of paternal authority, and even of submission to the law of God, because we have multiplied our museums and lyceums?"

Such is the language of complaint of the immortal De Boulogne, one of the illustrious survivors of the past century, who with Cardinal de Bausset, Cardinal de la Luzerne, M. Emery, and the Abbé Barruel, educated the young clergy according to the standard of ancient wisdom and piety. Had he been living to-day, how solemnly would he not caution the people against giving their confidence to those who promise to make them happy without God, without religion, or morals.

But what is the felicity promised to the world by the men of progress and light? It is thus described by the learned Staudenmaier, a professor in the University of Freiburg, when, deploring the consequences of Hegelism in Germany and of French pantheism, he

sums up in a few sentences the future happiness promised by philanthropy: "The ruin of government, that is to say revolution; the ruin of property, that is communism; the ruin of all morality, that is sensuality; the ruin of all moral ties, that is contempt for the sanctity of marriage. This is communism described by Cicero, nearly two thousand years ago, as a most dangerous pestilence."* Communism in the fulness of its perfection is to be for all the evils of life a universal remedy and the consummated happiness of mankind. Lamennais himself was startled at this and wrote, in the annals of Christian philosophy: "It is evident that the adoption of this system would involve mankind in a servitude such as the world never witnessed; it would lower man to a mere machine, a mere instrument; it would bring him down to the condition of a negro under a planter, to the condition of a brute." Then how will this golden era, when the world will be changed into a paradise, come round. By war, and ruin, and extermination forsooth! Heinsen† calculates that a massacre of two millions of men would be necessary to establish equality; and others observe that the ruin of cities, monuments, and palaces‡ would also be required.

Such is the clemency of the philanthropists, those ardent promoters of the philosophy of progress and considerate regenerators of humanity. They have kind words but cruel hearts—"Molliti sunt sermones super

* De officiis, l. ii "Capitalis oratio et ad æquationem bonorum pertinens: qua peste quæ potest esse major?"

† *L'Echo du Mont-Blanc*, 13 Juin, 1853.

‡ *L'Humanitaire*, in which the proceedings of the Communistic Society on the 20th July, 1841, are reported.

oleum, et ipsi sunt jacula."* Proudhon writes: "The words of commiseration, of felicity, of virtue, as well as those of country, religion, and honour, are so many masks."† We admit that all philanthropists do not adopt these monstrous consequences, but their principle, the sovereignty of the people, as they explain it, leads to them logically and inevitably, that is, leads to Socialism and Communism.

Is there then no means of making a just distribution of wealth in a community so that the masses may rise from the misery in which they are steeped? In reply it must be observed that an inequality in natural faculties produces an inequality of fortune, which is, therefore, the work of nature. The Holy Ghost has said: "God made the little and the great, and He hath equally care of all."‡ Catholicism finds the solution of this difficult problem in the law of charity given to it by our Lord Jesus Christ. "Without alms," writes Donoso Cortes,§ "there is, never has been, nor ever can be, a just distribution of wealth. God alone is capable of solving this problem, which is the problem of humanity and of history."

St. Paul, inculcating the duty of a fair distribution of the goods of fortune, wrote to the Corinthians‖ to assist their brethren with charitable offices in general, and alms in particular: "For I *mean* not that others

Ps. 54.

† Syst. des Contrad. econom., p. 43.

‡ Wisd. vi. 8.

§ Nel Discorso detto alla Camera de' Deputati di Spagna il 30 Decembre, 1850.

‖ 2 Cor. viii. 13 et seq.

should be eased, and you burthened : but by an equality . . . . As it is written : *He that had much, had nothing over : and he that had little, had no want.*" The last words refer to the distribution of the manna in the desert, from which the apostle draws an argument in favour of the equality that should be maintained among Christians with regard to the necessaries of life. He that collected* a greater quantity of manna ought not to retain more than he who collected less, but should divide with him, that all might have an equal measure. In like manner St. Paul teaches that no one, in the use of temporal goods, should acquire and retain what is superfluous, and remarks that, since almsgiving is more profitable to him who gives than to him who receives, the surplus ought to be given to the poor in order to establish the desired equality. Hence St. Augustine† wrote : "Seek to whom you may give : blessed is he who anticipates the appeal of the poor man who is waiting to implore assistance."

To sum up, philanthropy issued from the dark recesses of philosophic incredulity to expel charity from the world. Refusing to sympathize with the poor and the sick, or rather despising them, it declared its love for the generality of the human race and its purpose of securing happiness for mankind by the agency of economists. But so far from the promised amelioration taking place, things have grown worse. It boasted of

* Exod. xvi., 18. Some holy Fathers are of opinion that God performed a continuous miracle by diminishing the quantity of those who collected more and increasing the quantity of those who collected less than the just measure.

† In Psalm 103. Ser. iii. 10.

having formed a body of useful writers, who as we have seen, did not belong to it. Those who adopted its principles were mere philosophists, enemies at once of God and man. In judging of the motives by which the action of philanthropy and of Christian charity is directed, it was easily seen that those of the latter are of a far higher and purer order than those of the former. When showing that their declamations are but the cry of egotism, we refuted their calumnies against the Church and proved her beneficence not only to individuals in distress but to whole nations. The radical vice of the new philosophy of progress, and the social dissolution to which it leads, have been exposed. And we concluded that for the inequality of fortune and condition which prevails in the world there is but one remedy, the charity of the Catholic Church.

If the modern philanthropists really loved their fellow-men, they would soon throw themselves into the arms of the Church, which is ever solicitous about the wants of individuals and of society at large.

CHAPTER XXVI.

RECAPITULATION AND CONCLUSION.

When the Desired of Nations was born in Bethlehem, bringing peace to the world, the Jewish people alone exhibited compassion for the distressed. In the books of Deuteronomy, Numbers, and Leviticus, Moses, in the name of God, commanded that relief should be provided for them. The Jewish religion, however, which was a prelude, prophecy, and figure of the Christian religion, could not make laws for districts beyond the limits within which it was confined. Hence its provisions for acts of beneficence were but a forecast and preparation for those extended works of charity that were to be exhibited in the fulness of time. The full growth of charity was reserved for the time when the mystery of love was revealed to us on Golgotha.*

Jesus Christ, who made the perfection of every virtue known to men, manifested in a special manner the excellence of charity. It was to be the sceptre of his kingdom on earth, and the special mark† of his true disciples. Imitation of his love was to be the great law inaugurating a moral revolution for the overthrow of the empire of violence and terror. By teaching that the image of God was reflected in men, He imparted a

* 1 Tim. iii. 16. † See ch. i. Sup.

secret to his disciples, which made them approach the standard of infinite goodness.

Men of upright hearts, obedient to the order which they had received, and fortified with an all-powerful grace, proceeded on the path marked out for them and formed a blessed society,* in which there was no distinction between rich and poor, but a reciprocity of charity and a union of hearts.

This new society was soon enlarged, spreading over the earth and knit together by a charity which neither distance nor persecution could destroy. The example of our Divine Lord, born and living in poverty and dying in excruciating agony, gave a value to poverty and suffering, and gradually dissipated the prejudices of pride, cruelty, and selfishness. For the first time men of different grades, conditions, countries, and tongues, were united in a common brotherhood. In early Christian ages such was the practical force of fraternal charity that every want was relieved; masters emancipated their slaves; freemen became slaves to redeem their neighbours; foundlings were rescued from misery and death; and all risks were fearlessly incurred to render aid to those, whether Christian or pagan, who were struck down by some virulent or pestilential disease. These examples influenced the pagans, who, if not yet converted, were improved. By means of Christian charity, families, cities, and nations, were brought into a closer alliance, despite ancient rivalries and natural obstacles which seemed to divide them for ever.

For the right appreciation of the merits of Christian

* See ch. ii. Sup.

charity we should bear in mind the brutality which paganism had engendered. The horrors of slavery are not to be forgotten, and it should be borne in mind that Cicero* made the startling statement: "That a wise man should feel no compassion," and that Seneca† declared: "That good men should shun mercy, the defect of weak minds moved by the miseries of others."

Something more than proclaiming fine maxims of fraternity was needed for the reformation of such inhuman abuses—an improved legislation, with an effective appeal to the intelligence of the people and their rulers, was required. The Church took the matter in hand, cancelling barbarous laws which conferred savage privileges upon parents and slave-owners, and making penal certain customs hitherto tolerated and protected. Infanticide, slavery, the degraded condition of women, facility of divorce, domestic strife and discord, yielded to the force by which society was regenerated. The horrors of warfare were lessened, and gladiatorial exhibitions were discontinued. The mild spirit of the Gospel gradually penetrated every part of the social body. Asylums were provided for deserted children, for strangers, for the aged and infirm, the poor and the sick.

The hoarded treasures of the rich were dispensed among the unfortunate—whether captives enduring the hardships of slavery, or persons in destitution. When Europe was overrun with barbarous hordes that rushed down from the north, the zeal and influence of the clergy saved it from utter desolation and preserved the

* Tuscul. L. iii. † De Clement. L. ii.

germs of a future civilization. The Western Roman Empire had fallen: and if new kingdoms rose from its ashes, and the work of havoc and waste was arrested, to the bishops and clergy, not to the dispersed and terrified laity, is the merit due. The charity of the Church extended to the most distant countries, where her missionaries preached the Gospel and sowed the first seeds of civilization.

In ransoming prisoners of war the Church evinced the most generous zeal, and often stripped the temples of their ornaments and sold the sacred vessels to purchase their liberty. With the question of slavery the Church dealt cautiously, as it was a question of great difficulty, and, whilst abstaining from an absolute condemnation of the hated system, had recourse to every expedient of prudence and charity, first to mitigate its hardships, next to discourage its maintenance, and finally to break it down, giving to every one the inheritance of freedom and restoring the dignity of man. As of old the Church raised her voice against the slavery that she found then prevailing, so has she of late in becoming the warm advocate of the negroes laboured effectually for their emancipation.

By the example of supernatural virtues, by announcing the precepts of the Gospel, by promises and menaces, the Catholic clergy strove incessantly to persuade men to live in conformity with reason and revelation. Whenever any vice or disorder showed itself, the voice of the priest was raised in defence of morality. The culture of letters, and of science and art, was promoted by the clergy and by the religious Orders. The hand of tyranny was held in check by the

bishops and clergy, who always resisted arbitrary power, and pleaded the cause of justice and humanity. Hence do we find that despotism prevailed, and still prevails, in Turkey, Persia, India, China, and in all other nations which either never received or lost the blessing of Christian civilization. A ruler cannot learn the lesson by which he is taught how to become the father of his people in any other school but that of the Gospel. In kingdoms regenerated by Christianity, the criminal laws lost their Draconian character and were recast in the mould of the Penitential Canons. It was only where the Word of the Saviour was ignored or despised that extreme rigour was occasionally revived.

This is only a brief summary of the innumerable blessings conferred on society by the unceasing and all-comprising charity of the Catholic Church. What has any religion or philosophy, or any form of Government, or the Greek Schismatical Church, or any Protestant sect, done that can bear comparison with the great and innumerable benefits conferred upon the world by the Church of Rome. What foreign nations have they converted? Where have they suppressed slavery in Europe? What cruel and corrupt nation have they regenerated by science and virtue?

In the Catholic Church religious life was fostered, and crowned with success. Monasteries sprung up in every country. Those who were wearied with the world, or desirous of leading a holy life retired to devote themselves entirely to the service of God. Learning, the arts, and agriculture, were preserved and improved by the peaceful inmates of these sanctuaries of virtue. The poor received abundant alms from the

thrifty and generous monks. These beneficent institutions were plundered and destroyed by the rapacity and inhumanity of the greedy disciples of Luther and Calvin. In the Greek Schismatical Church monasteries founded in Catholic times are still existing, but they want the life with which they were originally animated, and have no capacity for modifying their rule to meet the conditions and requirements of the age.*

In public instruction the Catholic Church led the way, by the purity of its doctrine, the fulness of knowledge imparted, the excellence of its system, the zeal of its masters, and its legislation for the promotion of education. The evidence of the truth of these statements is drawn from the historical records of every century of the Christian era, from the Decrees of Councils, and from the laws enacted by the civil powers. Since its separation from the centre of unity, the Greek Church has miserably failed in the work of education. Hence Russia has to look for competent teachers to France and Italy.

Three centuries ago, Protestantism invaded several countries where learning, taught by the Catholic clergy, had made great progress, and produced scholars of the highest order. Luther, as his disciples boast, emancipated thought, but with what result? It was a fatal

* The Baron Louis Timothy de Spittler, a Protestant, in his "History of the States of Europe," t. iv., writes: "It was truly a great misfortune for Russia that it had the Greek, and not the Roman, religion. The monastic institutions of the West were much more favourable to the civilization of the people than those of the East; the authority of the Roman Pontiff would have been even more useful for this national work."

and poisonous emancipation, which produced rationalism, and with rationalism a paganism worse than that of the ancients.* Hence sincere and well-disposed Protestants return, as rivers to the sea, to the Catholic Church, the only guardian of true wisdom, and the only bulwark against the barbarism that threatens Europe.

The charity of the Catholic Church is not confined to dispensing knowledge pure and undefiled. It is generous in its alms-giving. Legal charity, a Protestant innovation, is a poor substitute for the innumerable asylums created by Christian charity—mainly by zealous ecclesiastics—for the relief of every form of misery. The conduct of Protestant ministers contrasts so unfavourably with that of the Catholic priesthood, that to some it would seem that, judged from their point of view, man has not an immortal soul subject to infirmity and trial, and standing in need of succour and consolation. We should be obliged to repeat much that we have stated before in detail, were we to enumerate the abundant evidences of the supremacy of Catholic charity over that of sectaries of every denomination. But we must again refer to the numerous devoted Sisterhoods of holy virgins, who expend their lives in unceasing attention to the wants of the most wretched victims of poverty and disease, and recall the confession of a Protestant who was struck with astonishment at the resources which Catholic charity has created for the relief of distress: "In truth,

* The Protestant F. A. Krummacher wrote: "Our popular school, where primary instruction is given, is pagan; the Christian principle has been banished from it, or has disappeared through the negligence of the teachers."

the power required to accomplish this is evidence of the sanctity of the religion in which it is found; a religion which inspires such noble acts must be the true religion." *

When we behold the vast chain of benevolent institutions established, and still being extended, by the Catholic Church in every land, it will be seen that her great central idea and most cherished aspiration is charity. In Greece and Russia charity has grown cold, and has not that spirit of fervour which true Faith alone can impart. Many of the noblest institutions, and many of the great resources for the relief of the poor, were ruined by the Reformers of the sixteenth century. If since then they have erected some asylums for want and misery, they had the example of the Catholic Church to stimulate and shame them to the effort. Balmes † has justly remarked that Europe would not have had these foundations had the religious division of the Protestants preceded their formation and organization. And though we find in Protestant hospitals and houses of refuge cleanliness and good government, we do not find charity—that charity which tends the sick with maternal care, and soothes the heart of the afflicted.

In times of public calamity, war, famine, or pestilence, legions of heroes, especially among the clergy, come forth from the bosom of the Catholic Church to render, even at the risk of their lives, every kind of service, spiritual and temporal, to the victims of such dread visitations. Greek schismatics, Lutherans, and

* C. Ritter, *Annales des Voyages.* † Balmez, c. 33.

Calvinists have no history of any such heroism in their annals. This exalted gift belongs exclusively to the Catholic Church, which lives the life of Jesus Christ, and is animated with his divine spirit of charity.

Catholic charity is so far-reaching and comprehensive as to embrace enemies of all kinds, public and private, even its persecutors, heretics, schismatics, and Jews. History proves this at every page.

The Catholic religion, founded on truth, is essentially opposed to error, but in condemning it, is merciful towards the erring, ever mindful of what Augustine teaches, *Diligite homines, interficite errores.* Persecuted by all classes in the name of toleration, the Catholic Church, though theologically intolerant of every false doctrine, has been always patient, compassionate, and charitable towards those that hate her and reject her authority. Like her Divine Author, she makes no distinction between Samaritan and Jew, Scythian and barbarian, heretic and Catholic, friend and enemy, but has her heart and her hand open to all.

The charity of the Church goes to far-off lands, bearing a message of truth and love to the rudest and most savage races. As the Father sent his Son, and the Son the apostles, in like manner does the successor of Peter send to those who live in the shadow of death messengers of light. These apostolic men have left permanent monuments of their labours in every country: and, their ranks being renewed from generation to generation, the perpetual mission of the Catholic priesthood is maintained. But what has Russia done for proclaiming the name of Jesus in Africa, Persia, China, Oceanica, or even among the pagans and Mussulmans living in

the empire? What has the Oriental Greek Church accomplished? What disciples of the Crescent has she withdrawn from the service of the False Prophet? Protestant missions are of very late growth, and the work done rather of a mercantile than apostolic character. The *Word* is preached without risk, and the mode of imparting it is characteristic. It is given wholesale in Bibles, distributed by the thousand to ignorant and illiterate pagans. But there is a worse phase in their history. The emissaries of the Bible Societies often follow upon the track of Catholic missionaries, and by calumny and bribery mar the good done by them. It is only among the envoys of the Church, having a divine mission, that we find the agents of God's mercy in the conversion of the world. Had not Catholic zeal been thwarted and baffled by the Reformation, the Greek schism and Mussulman superstition would have disappeared, and the whole world would probably have embraced Christianity. The charity of the Catholic Church not only covers the earth, but extends beyond the grave, and by its sacrifices, prayers, alms-deeds, and self-denial, takes part in the expiation, and hastens the day of deliverance of the souls of her departed children.

In presence of this faithful picture of what has been done for humanity by the Catholic Church, philanthropy has the audacity and ingratitude to dispute her claims. What has philanthropy to offer but hollow promises. Neglect of the poor and sick, contempt for the masses, increase of misery, violence and anarchy are the fatal results of the principles which this semblance of charity so sedulously propagates.

Our Divine Lord declared with his blessed lips that fraternal charity is the infallible sign of those who are recognised by Him as true disciples. So resplendent has the charity of the Catholic Church been in the past ages, and so plainly is the same virtue her characteristic at the present day, that every tongue ought to confess that she is the only true Church of Jesus Christ.

The world never witnessed such a manifestation of fraternal love as that exhibited in the Catholic Church. It was a new creation, giving a new life and energy to individuals, to cities, states, and nations. Ages pass away, events are ever changing, but the Catholic Church never changes. From her first moment to the present hour, love of the neighbour, after the love of God with which it is allied, is the constant and invariable feature observed in her, the constant fact that dominates her history, the first element that gave to the Christian world essence and form, grandeur and beauty.

There is nothing to be compared to this. Catholicism had blessed and transformed the world one thousand years before the Greek schism, and fifteen hundred years before the revolt of Luther. The children of discord have made a vain attempt to imitate what they could not create. They do not possess the spirit of heroic charity which triumphs over nature. They want that perfection of love of which our Lord gave an example on the cross. They never make great sacrifices, never confront pestilence and death. These sacrifices and these honours are reserved for the Catholic Church,

and her generous sons and daughters, whose hearts are inflamed with fraternal love, infused by Him who for the love of man laid down his life. The Patriarch of Philosophists could not conceal the immense superiority of the Catholics on this head: "People separated from the Roman communion have but imperfectly imitated such generous charity."* Protestant writers have rendered homage to the same truth.

The Apostle admirably declared that all things that are in heaven and on earth have been re-established in Jesus Christ.† The effects of this universal reparation are, according to the Holy Fathers, not only the reconciliation of the race of Adam with God, and the filling up of the vacant thrones of the fallen angels, but the happy change of human affairs on earth, the healing of many wounds and sorrows, and the dispensing of relief and consolation in a manner unknown to the world. Our Lord desired to effect this by religion and by his Spirit, which should always animate it. Now, as the Catholic Church alone, since the foundation of Christianity, has, by the exercise of charity, carried out the great plan of restoration inaugurated by the Son of God, it alone is the true and divine Church. To it alone has this word of mission been addressed: "All power is given to me in heaven and in earth . . . and behold I am with you all days, even to the consummation of the world."‡

* *Essai sur les Mœurs et l'Esprit des Nations*, par Voltaire.

† "In dispensatione plenitudinis temporum instaurare omnia in Christo, quæ in cœlis et quæ in terris sunt" Ephes. i. 10.

‡ Matt. xxviii. 18, 20.

Brief and feeble, as we must acknowledge our sketch of the active benevolence of the Catholic Church to be, yet do we venture to hope that it will suffice to exhibit her as wreathed with a crown more brilliant and precious than one of gold and richest gems—the incorruptible crown of charity—and to make it manifest that she is the true spouse of the King of heaven, on whom He has lavished his most abundant and choicest graces. We invite our separated friends to return to the good and tender mother they have abandoned. Let the Greek schismatics, who languish in hopeless sterility by reason of their being cut off from the source of spiritual life and energy, return to communion with that See whose spiritual supremacy they formerly recognised and still acknowledge, though as a dead letter, in their liturgical works. Then will they find an assured and unerring guide, instead of the uncertain and inconsistent decisions of the private spirit.* Then will a connection between them and the illustrious fathers of the Eastern Church—Athanasius, Chrysostom, and the Gregorys—restore to them the noble inheritance which they have forfeited. And what shall I say to the followers of Luther and Calvin? They should imitate the example of those great and earnest men who have left their ranks and found truth and salvation in the bark of Peter. Surely they cannot regard with indifference the movement of the day, which finds its expression in the phrase that is echoed in every Protestant state of Europe: "Let us turn to Rome."† Let them abandon a system which

* See "Confutazione d'Antimo, Patriarca Scismatico Costantinopolitano." Romæ, 1854.

† This phrase is found at the end of a remarkable manifesto of one

has no coherence, a medley of confusion, contradiction, uncertainty, and darkness, and enter into the fold of the true Church of Jesus Christ where harmony and energy reign—the Church built upon a rock, assailed but unshaken by the tempests of many centuries.

To the youth of Italy and of other nations, who have been baptized and brought up in the Catholic Church, we have a message of warning to deliver. Let them reflect on the grandeur, the dignity, the glory of the Catholic Church, which render it an object of envy to all the nations of the earth. Let them not be seduced by the emissaries of Protestantism or by the apostles of revolution and false liberty. That liberty is a liberty of evil, of hatred, and rebellion, and will prove a cruel despotism more grinding than that which oppressed Spartan helots or Indian pariahs. True and honourable liberty, the liberty of doing good to secure life eternal, a liberty of peace and concord and of solid prosperity, was given to the world by the Catholic Church, and its champions were martyrs, not executioners and assassins. Such is the liberty that has triumphed over heretics and philosophists, who denied the liberty of the soul; such liberty broke the chains of slavery and of servitude engendered by war, proclaimed universal fraternity, reformed barbarous legislation, made sceptred heads bow to God, and brought back justice and clemency to the world from which they had been exiled. Grant, O Lord, that the empire of error may come to an end,

of the zealous organs of German Lutheranism, the "Correspondent of North Germany," and copied into the work, "Of Protestantism and all Heresies in relation to Socialism," c. ix., by Nicolas.

and that the light of truth may dissipate the darkness in which our separated brethren are involved, and that the heart of your divinely instituted Church may be rejoiced by a return to her fold of those who still remain deaf to the voice of that authority which was commissioned to teach all nations.

THE END.

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